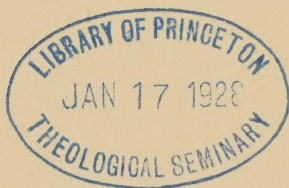


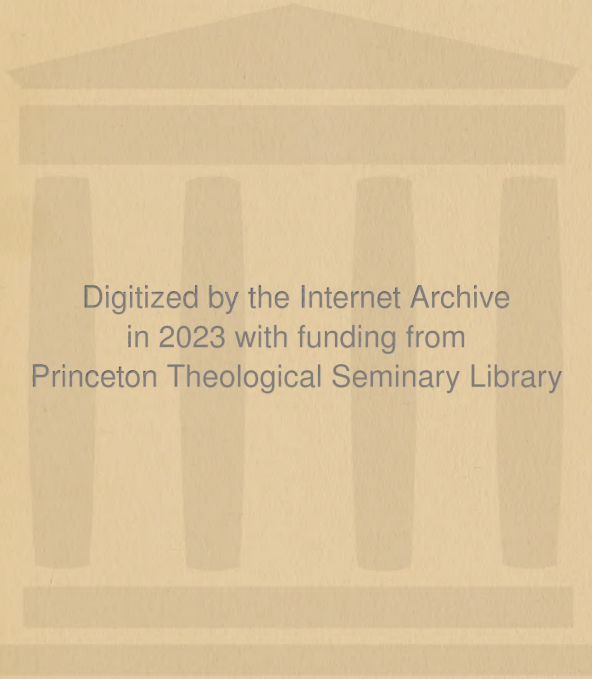
SOCIAL PROBLEMS

THE CHRISTIAN SOLUTION

E. E. FISCHER



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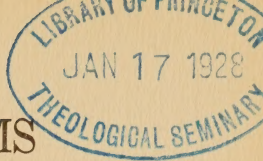
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SOCIAL PROBLEMS THE CHRISTIAN SOLUTION

E. E. FISCHER, D.D.

PROFESSOR OF ETHICS AND APOLOGETICS
LUTHERAN THEOLOGICAL SEMINARY
PHILADELPHIA, PA.

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TABLE OF CONTENTS

	PAGE
CHAPTER I	
DEFINITION AND NATURE OF SOCIAL PROBLEMS	9
The meaning of "problem." The meaning of "solution." The problem of the home. The problem of the state. The problem of work. The problem of leisure. The problem of war. The race problem. The problem of education. Social problems as evidences of progress. The complex character of social problems. The factors involved in social problems.	
CHAPTER II	
CHRISTIAN METHODS OF APPROACH	21
The approach through the social gospel. Criticism of the social gospel. The need of a transformed will. Social solutions and the Kingdom of God. The attitude of mystical individualism. Criticism of mystical individualism. The evangelical approach. Criticism of the evangelical approach. The need of further study. The method of evangelical testimony. The Christian pulpit. Education. Exemplifying Christian solutions. Holding aloft the ideal in Christ.	
CHAPTER III	
CHRISTIAN SOCIAL PRINCIPLES	37
The principle of righteousness. The principle of worth. The principle of love. The principle of service. The principle of reconciliation. The principle of brotherhood.	
CHAPTER IV	
FAMILY LIFE	50
The meaning and purpose of marriage. Jesus and the family. The family and the Kingdom of God.	

	PAGE
FORCES UNDERMINING THE FAMILY	66
Lax views on marriage and divorce. False standards of happiness. The new conception of woman's sphere. Immodest behavior. Familiarity with the creative processes. The irreligious home.	
CHAPTER V	
CITIZENSHIP	75
The state a divine institution. The function of the state. The state in the New Testament.	
DUTIES OF CHRISTIAN CITIZENSHIP	79
Reverence for those in authority. The use of the ballot. Political activity. Law obedience. Law enforcement.	
CRIME AND THE CRIMINAL	85
Upholding the majesty of the law. The purpose of punishment. Christian love and punishment. Capital punishment. Positive obligations of the Christian. Preventive measures.	
CHAPTER VI	
WORK	95
Fundamental principles. The Old Testament conception of work as a discipline. The New Testament conception of work as a service. The dignity and necessity of work. The worthiness of work. The brotherhood of workers. Workers as stewards.	
WEALTH	107
The economic aspect of the problem. The attitude of Jesus. The Christian attitude.	
CHAPTER VII	
LEISURE	113
Leisure a necessity. Jesus' attitude toward leisure. Education for leisure.	

TABLE OF CONTENTS

5

	PAGE
THE CHRISTIAN USE OF LEISURE	115
Recreation and the claims of personality. The use of Sunday. Amusements and the Christian life. Gambling. Drinking.	

CHAPTER VIII

WAR	130
The present-day attitude. The teaching of the New Testament. Love the genius of the Christian life. The sphere of love a limited sphere. Love and non-resistance. Christianity and preparedness. Substitutes for war. The new conscience on war. The duty of the Christian Church.	

CHAPTER IX

RACIAL RELATIONS	148
Definition and nature of race. The significance of race.	
FACTORS CONTRIBUTING TO THE RACE PROBLEM	151
Color prejudice. Race arrogance. Political domination. Social factors. Intermarriage. Immigration.	
CHRISTIANITY AND THE RACE PROBLEM	165
The intrinsic worth of personality. The principle of love. Stewardship. Brotherhood.	

CHAPTER X

EDUCATION	169
Religion in the public schools. The place of religion in education. The Church and education. Defects in the present arrangement. The parochial school. Weekday religious instruction. Educating public opinion.	

PREFACE

The application of Christian principles to the various social relationships of life is not essentially a new undertaking. There has never been a time when Christian truth, inwardly apprehended by faith, did not move the will to fulfill the moral demands of Christian conduct. It is the very nature of faith to express itself in good works. This has always been the teaching and experience of Christianity, and accounts for the moral progress which has invariably accompanied a living faith.

What is new in the present-day attitude is the emphasis which is being laid upon the ethical teaching of Jesus, and the conviction that this teaching is capable of a much wider application than has heretofore been attempted. Men are cherishing the confident hope of a better world through the more general practice of Christian principles. In these principles, it is now generally maintained, is to be found the germ of practically all solutions, and it remains only to discover ways and means of applying them in order to solve the world's outstanding social problems.

It is in view of this conviction that this little book has been prepared. What has been attempted has been simply to apply the principles inherent in Christianity's Gospel to the various social relation-

ships of life. The position taken is frankly evangelical. No effort has been made to revise, or even to re-interpret, the historic Gospel of the Church. The ethical teaching of Jesus is given its indispensable religious setting, and the realization of all Christian social ideals has been made to rest squarely upon the foundation of a moral transformation centering in Jesus Christ.

The title of the book may be misleading. To speak of "The Christian Solution" may leave the impression that the solutions proposed exhaust the content of the Christian ideal with respect to the particular subject under discussion. This is not the intention. The ethical ideal of Christianity is an inexhaustible ideal, and can only be approximately attained in this world. However satisfactorily human relationships may be adjusted, there will always be a falling short of perfection, and, consequently, a need of repentance, on the part of humanity. By "Christian" solution is meant the solution which is feasible when Christian principles are applied under the circumstances obtaining at the present day. Succeeding generations may go beyond the point at which we have arrived, just as we have advanced, not only in our ideals, but also in our attainment, beyond what may have been thought possible in other ages.

It is not intended, therefore, to present in the following chapters either exhaustive or conclusive solutions of our social problems. The purpose has been rather to stimulate interest in the subject and

to provide a convenient basis for discussion. It is recognized that there is already an extensive literature available dealing with all these problems from a religious point of view. But a place may be found for this additional work because it attempts to present in a single volume of small compass brief discussions of a number of the more important problems which are occupying the thoughts of men at the present time.

The author acknowledges his indebtedness to those whose writings he has read and from whom he has received helpful suggestions. He likewise desires in this way to express his appreciation of the assistance rendered him in a personal way by those who read the manuscript and offered constructive criticism.

Mount Airy, Philadelphia, Pa.
March, 1927.

SOCIAL PROBLEMS

THE CHRISTIAN SOLUTION

CHAPTER I

DEFINITION AND NATURE OF SOCIAL PROBLEMS

Two facts impress us when we study the individual in his relation to society. The one is that, normally, he cannot live his life apart from the group. Certain social relationships are inescapable. As a member of the family, as a citizen of the state, as a worker, or in other ways, he is of necessity brought into contact with his fellowmen with whom he is compelled to live his life. The other fact is that the individual is not always happy in the relations which he must sustain to others. These necessary social contacts are often the source of many evils. In the family there is divorce; in the state, crime; in industry, strikes; among the nations, war; between the races, suspicion and ill will. Individual exceptions are not rare; but, in general, as one looks on, the impression is unavoidable that much of the evil in life is due, either directly or

indirectly, to poorly or inadequately adjusted social relationships.

This impression has given rise to a conviction that a serious and comprehensive effort should be made to effect an improvement in man's social relationships. Never before has interest in these questions been so keen or widespread. As to the underlying reasons for the existing difficulties there is as yet no unanimity of opinion. Nor is there any agreement as to the method to be pursued to bring about an improvement. But on the necessity of finding a better way practically all men are agreed. One of the indispensable tasks of the future, it is now generally maintained, is to devise a method of social adjustment which will avoid as far as possible such evils as an unstable family life, industrial unrest, war and racial antagonisms.

The Meaning of "Problem." The phrase "social problem" arises out of the conviction that a better way can and must be found. A problem is a question propounded for solution. A social problem, therefore, is a question of social adjustment propounded for solution. The mere recognition of a social evil does not in itself constitute a problem. A problem arises only when there is a conscious knowledge of an evil and a deliberate effort is made to remove it. War, for example, has always been an evil, but it did not become a problem until men began to dream seriously of a warless world and to put forth effort to realize it. So likewise with other social evils: they have become problems only since

they have come to be regarded as questions of social adjustment for which solutions can and must be found.

The Meaning of "Solution." The Christian, no less than others, believes in the possibility and necessity of solving social problems. But his idea of solution is determined by certain fundamental convictions which he holds concerning human nature. From the Christian point of view, a distinction must be drawn between THE Social Problem; that is, the problem of the relations of men to one another in a sinful world, and social problems in particular. THE Social Problem measures the gulf between humanity as it is and as it may be ideally conceived; between a sinful humanity, in other words, and a redeemed humanity. As a problem it is the heritage which each generation receives from the past and which it bequeathes to the future. Its solution may be conceived, but not through human instrumentality. Only when humanity shall have been redeemed and the purpose of God for the world accomplished will THE Social Problem have been solved.

Social problems, on the other hand, are specific manifestations of THE Social Problem. They are tangible evidences of poorly or inadequately adjusted human relationships. Their solution is possible, if by solution we understand merely a more adequate social adjustment. But these solutions must not be identified with the ideal of God for humanity. They are necessary expedients, with-

out which our civilization would soon become chaotic, but they offer no safeguard against subsequent outbreaks in other forms of the moral evil with which human nature is infected. It is the elimination of the latter which constitutes the ideal of the Church and determines in large measure its method of approach. But loyalty to this ideal cannot relieve the Christian, together with all right-thinking men, of the necessity of finding solutions for the immediate problems which our generation is facing, even in the form of temporary and expedient adjustments. The continued progress and orderliness of civilization demand it.

The Problem of the Home. Among the foremost problems which challenge our thought and demand a solution is the problem of the home. It lies in adjusting certain developments of modern life to what must always be regarded as essential to human welfare—a stable family life. Among these developments may be mentioned (1) the new freedom and equality demanded by and granted to women, which has opened to them the possibility of many other careers besides that of wifehood and motherhood; (2) the growth of individualism, leading to a clashing of wills and aims and ideals in the home, and thus threatening the unity and solidarity of the family; and (3) the tendency, in view of the strained relations existing in many families, to regard divorce as a remedy to be welcomed rather than an evil to be shunned. These developments have assumed such proportions as to endanger the stability

of the family as an institution, and an adjustment has become imperative.

The Problem of the State. Good government has always been an ideal of men, but as long as the responsibility for good government rested upon a few and the great majority had no voice or control in the matter, it was not a social problem. It was a problem for kings, or statesmen or others in authority. But with the advent of democracy, responsibility for good government has come to rest with the citizens themselves. The problem, therefore, consists in adjusting the rights of citizenship to the needs of a stable and efficient government. Only as the individual citizen is aroused to a sense of his responsibility and his loyal and intelligent co-operation in government secured, can the problem be solved.

The Problem of Work. The problem of work, or the labor problem, as it is more popularly called, promises to be with us for some time to come. It is the problem of adjusting the worker to the ever-changing conditions which a progressive civilization brings with it. As it confronts us at the present day, it consists very largely in adjusting the worker to the conditions which have arisen under the modern industrial system. It is largely a product of the machine age, and may be attributed to the failure to discriminate adequately between the worker and the mechanism of the system under which he works.

The Problem of Leisure. Leisure has come to be a problem by reason of the fact that the working

day has been shortened and in other ways more ample provision made for time free from specified toil. The tendency to abuse leisure by employing it in ways which are likely to impair the wholesome development of personality has made it necessary to devote attention to the subject. The problem is complicated by the changing conditions of home-life, by the increasing laxity of family discipline, and by the powerful influence which commercialized amusements are exerting, especially upon the youth of today.

The Problem of War. War has come to be one of the outstanding problems of the day. In its larger aspects, it is the problem of international relations. The growing economic solidarity of the world; the invention of almost inconceivable engines of destruction; the colossal cost in men and money, —all this combined with a growing humanitarianism and idealism has resulted in the development of an attitude toward war which is unique in the world's history. There is a persistent demand being made that war be abolished and some other method of settling international disputes devised. The problem consists in finding a feasible method.

The Race Problem. The race problem has come to be another of our great problems. The rise to positions of influence and power of what were formerly regarded as backward peoples; the increasing sense of the worth of the individual, irrespective of race or color; the challenge to the hitherto undisputed dominance of the white race,

have created a situation fraught with serious possibilities, unless an adequate adjustment can be found.

The Problem of Education. The appearance of a problem of education is due to the apprehension lest the elimination of religion from the curriculum of the public school lead to serious consequences in the future. The problem consists in providing such an educational system as will safeguard the principle of the separation of Church and state, and yet at the same time furnish the materials which are essential to the development of character. The gradual disappearance of the home as a factor in the moral and religious training of the youth has immeasurably increased the necessity of finding a solution for this difficult problem.

Social Problems as Evidences of Progress. These are the problems which loom large on the horizon and are demanding an adjustment. Individually, they do not seem to offer any insuperable difficulty. The desirable solution is evident in each instance, and all that seems to be required is that the necessary adjustment be made. But when we examine more deeply into these problems we come upon facts which render them exceedingly intricate and dispel any hope that they can be solved with a little superficial moralizing or by the application of a few simple remedies.

For one thing, they are problems which have arisen to a large extent by reason of a changing civilization. They have not been artificially created.

Some of them may even be regarded as evidences of progress. No one in his right mind would seek to banish the labor-saving machine because the machine age has brought with it its own problem. Nor would it be reasonable to condemn the extension of civilizing influences into regions which have heretofore remained unaffected because they are creating a race problem. On the whole, problems like these indicate a healthy progress. Even the situation in the home is not without its bright side. Insofar as it has arisen because of the new value which is assigned to the human personality as such, to children as well as to adults, to girls and women as well as to boys and men, it is not to be condemned. Whoever is familiar with the position which women and children occupied in the ancient world will not resent the change, although it has ushered in many new evils. The principle of equality of value is a good principle and has come to stay. It is our task now to adjust it to the needs of a stable family life.

To conclude, therefore, that our age is a decadent age because of the many problems which it is called upon to face represents a hasty and unwarranted judgment. It is more likely that we are witnessing the transition from one social order to another, and the confusion is the result of the struggle to attain an ideal which is only imperfectly apprehended and therefore ignorantly pursued.

The Complex Character of Social Problems. In the second place, it should be noted that, whatever

may be attempted in theory, in practice no one problem can be dealt with apart from other problems. They are all so interwoven that the solution of any one is dependent to some extent upon the solution of all. This fact is often disregarded, and, consequently, one of the chief difficulties in finding solutions overlooked. War, for example, is not a simple problem. Economics, politics, education, racial relations, are all involved in the problem of war, and must be dealt with adequately before a solution can be found. In a similar way, the race problem touches upon many points of human interest. A simple call to all races to live as brothers will not suffice. There are definite adjustments which must first be made, such as the government of backward peoples, control of the wealth and resources of undeveloped countries, and the reconciliation of conflicting standards of culture. In the home, the economic situation is at least partly responsible for the new demands which womanhood is making; and changing standards of conduct and new modes of living are having an effect upon the training of the young.

In a brief study of social problems such as we propose, it is necessary to regard each problem in a more or less detached way. But it should not be forgotten that they dovetail into one another and that the solution of any one is dependent to some extent upon the solution of all. We should be on our guard, therefore, against superficial judgments which will not stand the test of closer examination.

The practice of singling out some one problem and concentrating attention upon its solution is common. But by attempting to solve it apart from its relation to other problems, one becomes blind to the real difficulties involved.

The Factors Involved in Social Problems. Finally, it must be recognized that the factors involved in the solution of any one problem are themselves numerous and complex, opening up various methods of approach and suggesting different methods of solution. These factors are usually classified as physical, mental and spiritual. The physical factors are environment and heredity. At one time they were considered of prime importance, but that is no longer the case. While they cannot be disregarded entirely, their influence is now minimized. The problem of the home, for example, it is now felt, cannot be solved by building better houses, providing parks and keeping the streets clean. Nor can the labor problem be solved simply by improving the physical conditions under which men work. A clean and healthful environment is desirable, but it does not necessarily lead to better living or greater contentment. Where the environment is improved and the mental and spiritual factors neglected, it is usually found that the improvement is only temporary and superficial. And where, on the other hand, the mental and spiritual factors are satisfactorily dealt with, the proper environment will usually result naturally, as effect follows cause.

In a similar way, heredity is now minimized as a factor in social problems. The possibility of overcoming, by means of education and religion, the limitations of inherited characteristics, at least to such an extent as to remove them as insuperable barriers to the solution of social problems, is generally conceded. With the exception of the race problem, in which inherited physical characteristics play a part, no problem is seriously affected by the biological fact of heredity.

Of greater importance are the mental factors,—inherited ideas, ideals and tendencies. These need to be dealt with specifically. Man is a creature of habits, and it sometimes requires long and persistent effort to break him of his habits. The traditional attitude toward war is very largely an inherited attitude, and constitutes one of the principal factors in the problem. So, likewise, is the place assigned to woman determined very largely by tradition, each nationality having its own tradition which it will not surrender save under great pressure. There is an inherited attitude which controls the relation of the races, of employer to employee, of the older generation to the younger. Good government is sometimes made difficult by inherited ideas with respect to freedom; and wrong standards of education are tolerated because men have grown accustomed to believe that the principle of the separation of Church and state made any other standard impossible.

In the solution of social problems, therefore, education must be taken into account with its ability to create an appreciation for new ideals, new values and higher standards. The disciplinary power of law must be reckoned with, and a place found for the changes and general advancement in culture which accompany a progressive civilization. These are forces which are continuously at work, modifying man's whole mental outlook. In themselves they are insufficient to solve social problems, but as contributing influences they cannot be disregarded.

The most important factors, however, are the emotional or spiritual factors,—love, sympathy, service, forgiveness, with their opposites, hate, fear, selfishness, injustice and greed. These are the great factors in creating and solving social problems. Where they are disregarded, the nature of social problems cannot be understood, nor can a satisfactory adjustment be found. They constitute the human equation, the largest single factor in all social relationships. No mere mechanical rearrangement of society, no legislative program, or reform movement, or educational process, or cultural development can deal effectively with these factors. They are spiritual factors, with roots reaching deep down into human nature, and, consequently, need to be dealt with spiritually. It is this fact which imposes an obligation upon the Church to take an interest in social problems, and justifies the conviction that it has a very definite contribution to make to their solution.

CHAPTER II

CHRISTIAN METHODS OF APPROACH

Interest in social problems is not confined to the Church or to any one group. Men in widely different walks in life feel the need of social readjustment and are putting forth effort to bring it about. The sociologist, the legislator, the reformer, the educator and the average citizen are approaching these problems, each from his own particular point of view; and suggesting remedies according as each analyzes the situation and interprets the need. It is not surprising, therefore, that many different solutions are being proposed or attempted. According as men emphasize one or another group of factors, it is natural that they should feel drawn toward one or another method of approach.

The Church does not deny the validity of these different approaches. It recognizes the involved character of social problems and admits the necessity of many forces co-operating in their solution. However, it should insist that its own method of approach be kept distinct from others. The tendency at the present day, both within and without the Church, is to disregard this distinction; to confuse the method of the Church with that of various philanthropical or ethical uplift movements, or even with that of the state. But only as there is an ap-

preciation of the unique contribution which religion can make to the solution of social problems will the Church be able to add anything constructive to the subject.

The Approach through the Social Gospel. Three Christian methods of approach to the solution of social problems may be distinguished. The first may be called the approach through the social gospel. By the social gospel, as we use the phrase here, we mean an interpretation of Christianity as a great ethical force, working in the world through the example and teaching of Jesus Christ. The aim of this approach is to accomplish the regeneration of society through the immediate application of Christian principles to all social relationships of life. With the need of individual regeneration it is not concerned. It presumes that the goodness innate in human nature is sufficient to solve all our problems, provided it can be discovered, educated and organized. And this it holds to be the task of the Church. Under the inspiration and leadership of the Church, and on the basis of Jesus' ethical teaching, programs of reform are to be prepared; social education and legislation promoted; and mass movements inaugurated. Employers as a class are to be taught to practice the Golden Rule in industry and thus solve the labor problem, and nations as nations to show goodwill and thus end war. In this way the whole world is eventually to be transformed and a new social order instituted. This new social order will be the Kingdom of God on earth.

Criticism of the Social Gospel. This method of approach has attained to considerable prominence, and in certain Christian groups, notably where there is a tendency toward liberalism in theology, enjoys great popularity. It seems to give promise of the speedy accomplishment of a necessary and difficult task. At the same time it provides the Church with an objective which is readily understood, and which presumably can be attained without the need of an intricate theology. But there are important reasons why it is unacceptable, both as an interpretation of Christianity and as a method of solving social problems.

The Need of a Transformed Will. In the first place, the social gospel, as an approach to the solution of social problems, is too optimistic in its estimate of human nature. It presumes that the will to do right is potentially present and needs only to be stimulated and applied. But neither experience nor the teaching of the New Testament warrants such a presumption. Undoubtedly, the application of Christian principles to social relationships would solve our problems. But before these principles can be applied, provision must be made for an adequate motive power. It is not because men do not know the Golden Rule that they fail to apply it in business, or because nations do not know the value of goodwill that they fail to practice it. It is because they lack the will to do so.

Before Christian principles can be made effective there is necessary a transformation of the will.

Jesus Himself made this plain. He never intended His ethical principles to be construed as laws binding upon all men alike, irrespective of their religious condition. They were intended as descriptions or illustrations of the kind of life which would be lived in His Kingdom. His primary purpose was to give men, not a new code of ethics, but a new life, by establishing them once more in a right relation to God, and only out of this relationship was to come the will and the power to fulfill His precepts. "Except a man be born again, he cannot see the kingdom of God."—John 3:3. This is the indispensable foundation upon which all Christian morality, whether individual or social, must be built. Not by making the material conditions better, but by making man better does Christianity hope to improve the present social order.

The attempt, therefore, to disassociate the task of social regeneration from the task of individual regeneration is neither Christian nor practical and must always prove futile. The evil in human nature is too real and persistent to be overcome in this way. Christian solutions must proceed on the basis of a new life centering in Jesus Christ. To ignore this fact is to be indifferent to the chief contribution which Christianity can make to the solution of social problems.

Social Solutions and the Kingdom of God. Another error of the social gospel is its tendency to divorce the Christian social ideal from its religious setting by identifying the Kingdom of God with the

results of merely outward schemes of social betterment. This is another characteristic attitude of the present day. There is a widespread inclination to regard any signal achievement of moral endeavor as contributing directly to the realization of the Christian social ideal, and so as fulfilling in a measure God's purpose for humanity. The introduction of the principle of arbitration in industry, the establishment of a League of Nations, the passing of the Prohibition Amendment, achievements like these are often acclaimed as "Christian" victories and accepted as evidences of the coming of the Kingdom of God into the world, irrespective of the means employed to bring them about, or the motives which make men acquiesce in them.

But the Kingdom of God will not come in this way. In the New Testament it is never represented as a material thing appearing in the world as a result of human achievement. The qualities which characterize it are spiritual qualities, rooted in a relationship between man and God, and realized only through a process of moral transformation. The Kingdom of God is the realm into which men enter when they are brought, through the forgiveness of their sins, into a relationship of sonship with God and so of brotherhood with one another. Apart from this religious relationship, there is no Kingdom of God. When it appears, it is always from within, as a result of changed lives and wills that have been made good, and never as a result of social reformation.

It follows, therefore, that the Kingdom of God will not be realized through the solution of social problems. Rather is the solution of social problems possible because the Kingdom of God is already come. In the Kingdom of God there is goodwill because the law of life is love, and it is upon this goodwill that the solution of almost all social problems depends. Whether the Kingdom of God will be realized fully in this world or only in the next is a question on which men differ. From the teaching of the New Testament it appears that it must first be projected into another age and upon another plane of existence. But whatever may be the truth with respect to the manner in which the complete and triumphant Kingdom of God will be ushered in, the fact that it already exists as a spiritual reality in the hearts of men, transforming them, quickening them, filling them with a new passion for God and a human brotherhood, justifies the conviction that at least a better social order is possible here and now.

The Attitude of Mystical Individualism. Over against the social gospel, at the other extreme, we meet with an attitude which is sometimes described as mystical individualism. According to this attitude, Christianity is to be interpreted in purely religious terms, as a spiritual experience through Christ, whereby the individual Christian is assured of the forgiveness of his sins and of everlasting salvation. As for the transformation in a social way of this earthly life, there is no promise whatever in

Christianity that this will ever be accomplished. The world has always been sinful and will continue to be sinful until the end of the age. Within this sinful world problems must necessarily arise, but they belong to the kingdoms of the world and not to the Kingdom of God. With them the Church has nothing to do. Its message is a message of comfort, patience and hope in view of a redemption which has been wrought by Christ, the effects of which, in an external and social way, will not be experienced until the return of Christ, when all evil will be suppressed forcibly.

The task of the Church, therefore, is not even remotely related to the task which the social gospel has undertaken to perform. On the contrary, the Church must hold itself sharply aloof from all social movements. Whatever may be undertaken in the way of social readjustment, however necessary or philanthropic, belongs to a different category. It is outside of the Christian view entirely.

Criticism of Mystical Individualism. There is, of course, something to be said in favor of this attitude. The mystical experience of the Christian is a real experience and constitutes a large part of the Christian life. One need not wait until social problems have been solved before one can experience the Kingdom of God as "righteousness and peace, and joy in the Holy Ghost."—Rom. 14:17. By faith the Christian can make the promises of God his own, and rise victoriously over all sin and evil. But to press this attitude so far as to find no place what-

ever for the social manifestation of the Christian life seems to leave untouched a large part of the New Testament. Jesus does indicate the kind of life which is to materialize within His Kingdom, and it cannot be made to appear that He is thinking wholly of the future or of a life upon another plane of existence. When He speaks of the use and perils of wealth, of love to our neighbor in his helplessness and misery, of the care of the poor, of the infinite value of the soul, of marriage and divorce, He is enunciating principles which can apply only to the present life. His followers are to be the salt of the earth, the light of the world. These are ideals for this world, and any interpretation of Christianity which pretends to be complete must find a place for their possible realization here and now.

The Evangelical Approach. There is a third approach which may be described as the evangelical approach and which makes provision for these ideals. It believes that within the circle of those who are within the Kingdom of God there is developed a kind of life which makes solutions not only possible but an actual accomplishment. Not that the problem as a whole is thereby solved, or that the method which is applicable among Christians may be immediately applied to humanity in general—the Church has no panacea for the world's ills apart from personal faith in Jesus Christ—but in the individual instance, where one is moved by Christian motives in his dealings with others, dif-

ferences disappear and satisfactory adjustments are found. The Christian employer and employee in their relation to one another; the Christian mother in her relation to the home; the Christian citizen in his relation to his fellow citizens and to those of other nations, exemplify the possibility as well as the method of Christian solutions.

According to this method of approach, then, the Church's opportunity is restricted solely to those who are within the Kingdom. Its solutions are entirely contingent upon a new spirit which has its source in a religious relationship. Those outside of the Kingdom may be regarded as subjects for evangelization, but no attempt should be made to impose upon them solutions which can result only from the infusion of a new life whose source is God. Whatever effects Christianity may have upon these problems as a whole must be purely unintentional, the effects of the quiet influence of personal example. Beyond this the Church as a Church has no right to go. It is not called upon to formulate programs of reform, nor may it seek to accomplish its social task by legislation. Where the Christian conscience comes into conflict with the conscience of the world, it must neither compromise itself nor coerce others. It must obey God rather than men, even at the cost of sacrifice.

Criticism of the Evangelical View. In its main features, this view sums up the teaching of the New Testament. However, it is open to one criticism, and of late this criticism has been heard with in-

creasing emphasis. Considering the place which the Church has now come to hold as a factor in Christian civilization, is it sufficient, the question is being asked, or is it right, that it bear only an unintentional testimony with respect to its convictions on great social and moral questions? Has not the time come when it should speak out fearlessly and unitedly, that through its testimony the Spirit of Christ might convict the world of sin? For the evangelical Church to remain silent exposes it to a two-fold danger. In the first place, it is likely to create the impression that it has no social ideal for the world or social message for our times; that social evils, if they are to be dealt with at all, must be dealt with in a secular way, under secular auspices, or after the manner of the social gospel. This attitude is growing, and as a result, attention and effort are being diverted from the evangelical approach to social problems, and the whole subject is passing under secular control. The other danger is that the Church shall be assigned to such an insignificant place in the world's life that the Christian conscience will cease to be heard and the world left without the salt which can give savor to the meat. For these reasons it is imperative that the Church, and most of all, the Evangelical Church, speaks out on the great social and moral questions of the day, letting the world know where it stands and what it deems essential in order that an improvement may be effected in the existing social order.

The Need of Further Study. But granted that the Church should testify in this way, two questions arise which are not easily answered. The first is this: Is the Church ready to offer a united testimony on these questions? Is it of one mind, for example, with respect to the labor problem or the question of war? This is a real difficulty and cannot be lightly brushed aside. It is a well-known fact that when any group of Christians gather to discuss what the Christian attitude should be toward many of these problems, wide differences of opinion develop. Perhaps it is too early to answer the question definitely. Only lately has the Church given itself to the serious study of subjects of this kind, and it still remains to be seen what the results will be. Certain great social principles are evident as necessary implications of the Christian Gospel, but the right application of these principles is not always easily discerned. However, the fact that the Church is at work is in itself an encouraging sign and furnishes us with a reason to be hopeful. If it succeeds only in stirring up thought and interest and in eliciting constructive criticism, it will be worth while, for it is in this way that the ultimate position of the Church will be determined.

The Method of Evangelical Testimony. The other question is one of method. How shall the Church bear its testimony? What is the most effective way of creating and developing a Christian social conscience and of impressing the world with Christian convictions on social and moral questions?

The passing of resolutions at representative church gatherings may not be without some effect, especially in a cumulative way, but it surely is not adequate to the need. The bearing of direct testimony before the legislators of the nation by Christian citizens is legitimate and advisable, for the Christian conscience has a right to be heard in the processes of legislation. But this method also has its limitations. There is danger that it will be interpreted as an attempt at coercion, in which case it would defeat its own ends. Furthermore, it is not only the legislators whom the Church should seek to reach by testifying. It is the great mass of men among whom public opinion is formulated.

Were the whole Christian Church of one mind on these subjects, some method of impressing the world with Christian convictions could easily be discovered. But it is impossible to wait for such a consummation, for it is not likely that it will be soon attained. The task, therefore, will remain for some time to come an individual task, each denomination working out solutions which will be in harmony with its doctrinal convictions, and using whatever means it finds available of impressing these convictions upon the consciences of men.

The Christian Pulpit. One of these means, immediately available, is the Christian pulpit. There is no legitimate reason why the Christian pulpit should not be used as a means for educating the Christian conscience and quickening its sense of social responsibility. Not that discussions of this

kind should ever displace the Gospel itself—there is no justification for dragging economic, political, or any other kind of issues into the pulpit apart from their relation to the Gospel itself—but there is room in Christian preaching for the extension and application of the Gospel to the various social relationships of life. The Christian has a duty in the family, as a citizen of the state, as a worker and in other social spheres, which flows naturally out of his trust in the Gospel and which he ought not to neglect. To point out this duty surely is a legitimate function of Christian preaching and ought not to be avoided.

Education. Education is another means available to the Church, systematic education, intended to guide the Christian in the fulfillment of his duty of love to his neighbor. Theoretically, the apprehension of duty springs out of the nature of the Christian life, for the Christian life is a life of love; and love possesses its own powers of discernment. Yet life has become too complicated for love to discern duty in every instance without the help which systematic education can afford. As a matter of fact, Christian people who are otherwise well-informed are often ignorant of the duties which are involved in the marriage estate, or in the relation which employer and employee bear to one another, or which citizens of one nation bear to the citizens of other nations. Somewhere in the Church's educational program a place should be found for definite instruction in social duties, just as the Church has

found it expedient to give definite instruction in doctrine and in missions. Naturally, this instruction cannot be made to take the place of the individual conscience. In every relationship of life situations will arise which will require the unique and personal application of Christian principles under the sole guidance of an enlightened conscience. But there are basic principles underlying all Christian duty, and these the Church can impart most effectively through a process of systematic education.

Exemplifying Christian Solutions. A third means which the Church can employ is the demonstration of Christian solutions within the Christian community. This is a function of the Christian Church which has not received sufficient emphasis. By maintaining and exemplifying before the eyes of men a type of life in communion with God through faith in Jesus Christ the Church can testify more eloquently to the truth and effectiveness of its own approach to the solution of social problems than by any number of resolutions or carefully framed programs. It matters little what the Church may say or do, if the Christian family, the Christian business man and the Christian citizen do not indicate by their example that they are of a different spirit and hope, the world will not be impressed. Here lies the Church's true social task: within its own membership, where it has the right to expect Christian principles to be practiced. And until it demonstrates the practicability of its method there, it is futile to attempt to impose it upon others.

Holding Aloft the Ideal in Christ. Finally, there is a comprehensive duty resting upon the Church to testify by every legitimate means at its command to the truth of the Christian life, not as that life is so often lived by Christians, but as it is unfolded before the eyes of men in the person of Christ Himself. In some of its demands this life will be found to be revolutionary, so that Christian solutions, when compared with the standards and methods of the world, will often appear idealistic and impracticable. But this should not dissuade the Church from letting men know the truth. On the contrary, because low standards and immoral compromises are so common, even among Christians, it is all the more imperative that the Church hold aloft, where all men can see it, the true ideal in Christ Himself, notwithstanding its apparently severe requirements. Such testimony, effectively rendered, is an indispensable part of the Church's social task. In itself it will not solve any social problems. But it will serve, at any rate, to open the eyes of many who call themselves Christians to the un-Christian practices in which they are only too ready to engage without protest. It will enable men to distinguish between the true Christian ideal and the ideals which are often called Christian, but which fall far short of the truth of the Christian life. Most important of all, it will serve notice on the world, particularly the non-Christian world, that the culture of Christian nations is not identical with the social ideals of Christianity. The tendency to judge Christianity

by western culture is common in the East, and is reacting unfavorably in some places upon the missionary enterprise. It is the task of the Church to correct this error by centering its social ideal in Christ and in the life which He imparts to true believers, and letting it be known that Christianity in its social aspects is to be judged, not by what men call Christian, but only by what is in harmony with the life and teachings of Christ Himself.

CHAPTER III

CHRISTIAN SOCIAL PRINCIPLES

When we study the New Testament with a view to discovering its teaching on modern social problems, we must not expect to find ready-made solutions, labeled "Christian," and needing only to be applied. Apart from the fact that many of these problems did not exist in New Testament times in the form in which we now meet with them, it was not the function of Christianity, as interpreted by the sacred writers, to solve social problems. Jesus was not a social reformer. This cannot be emphasized too strongly. With social problems as problems He was not at all concerned. He came with a religious message, with a message concerning God: His character, His will, and, above all, His forgiving grace. And His purpose was to restore man to fellowship with God so that he might be enabled to do His will in His Kingdom.

Whatever contribution the New Testament may have to make to the solution of social problems must be sought under the form of principles which arise out of the nature of the Gospel and the kind of life which it inculcates. Had Jesus devoted Himself to the immediate elimination of the evils which characterized the social life of His day, Christianity

would very likely have dwindled into a purely local and temporary reform movement, and it is a question whether it would have survived. But by laying down great principles, and allowing each generation to apply these principles according as circumstances required, Christianity was provided with a living social message for all times and conditions. However old problems may change in character, or whatever new problems may arise with a changing civilization, the social principles which are inherent in the Gospel itself will always furnish the Christian conscience with the necessary materials with which to work out solutions.

The Principle of Righteousness. The first principle is the principle of righteousness, the recognition of the necessity of bringing men into a right relation with God before they can be brought into a right relation with their fellowmen. To disregard this principle is to miss the very heart of Jesus' message and work. The cause of all human ills is man's estrangement from God, and only as this estrangement is healed can a social order appear which will be pleasing to God.

Accordingly, the primary task of the Church is to minister to men the means through which alone they can be restored to God. Whatever other activities it may engage in, to neglect the ministry of the Gospel of reconciliation, or even to subordinate this ministry to other activities, would be a perversion of the true function of the Church, and result in a conception of righteousness entirely foreign

to Jesus' thought. To be righteous means first and fundamentally to be right with God; and any social arrangement, however promising in itself, which would rest upon any other foundation, would fall entirely outside of the Christian conception of righteousness, and would therefore form no legitimate part of the Church's true task.

This conception of righteousness serves to give the Church poise in its endeavor to bring about a better world. There are two dangers against which it is necessary to be on one's guard. The one is the danger of a shallow optimism, which undertakes the solution of social problems hopefully and confidently, believing that even ancient and deep-rooted evils can be overcome readily by human effort. Against this shallow optimism the Church guards itself by frankly recognizing the presence and power of sin in human nature. It has no false confidence in the power of human effort to accomplish what only the grace of God can bring about.

On the other hand, the Church has no need to despair of ultimate success. A despairing pessimism is as unworthy of a believing Church as is a shallow optimism. Because it refuses to trust in its own efforts, but casts the burden of redeeming the world from sin upon God, it can go about its task with the assured conviction that ultimately God will fulfill His promises and complete the Kingdom according to His will. It is this conviction which gives the Church poise and perseverance. It does not minimize the power of sin, but neither does it grant

to sin the final victory. The final victory, it knows, is already Christ's by reason of His death and resurrection.

The Principle of Worth. The second principle is the principle of worth,—the recognition of the intrinsic worth of every individual personality. Perhaps no other principle is so vitally bound up with the Gospel itself. For in the Gospel every personality is revealed as valuable in the sight of God. No distinction is made by reason of time or place, race or color, condition or circumstance. God's forgiving grace is offered to all alike; for all alike Christ died. Every artificial distinction is swept aside, and man is revealed as having infinite value in himself.

In His own ministry Jesus exemplified this attitude again and again. There was no one so weak or lowly or sinful as to be considered unworthy of His love. The child, the sinful woman, the outcast publican, the self-confessed thief, the unclean leper, Jesus did not despise or neglect. He saw in them a value which others could not see. They were potential children of God, who could be redeemed, for whom God in His love yearned, and who could and should be members of His Kingdom.

The consequences of such a Gospel are inescapable. Where one is brought under its power, one will naturally come to have a new regard for the sacred worth of personality. Whatever injures the personality or makes it difficult for any individual to realize his truest and best self will be recognized

as sinful. Human values will always be placed above material values. The exploitation of children, or of weak and defenceless people in general, will be avoided. Even the criminal will be regarded with other eyes. Beneath every outward appearance will be seen the potential personality, having infinite value because of the possibility of redemption, and therefore worthy of the respect of men.

This principle of worth also helps us to understand the nature of human equality. There is, of course, no such thing as equality in gifts and capacities. One person differs from another just as one star differs from another in glory. In experience and attainment men will always differ. But there is owing to all alike equality of opportunity, because all alike possess potential worth. Any discrimination in value because of the accidents of birth or circumstance, is indefensible from the Christian point of view. The day laborer is no less deserving of respect and consideration than is the industrial magnate. The common citizen has equal claim to justice and the protection of the state with the most illustrious. The most backward people have owing to them the same fair treatment and opportunity for self-development that is claimed by the most enlightened of the race. Whatever differences exist between men, they are not of such a nature as to destroy the equality with which they are endowed by reason of their creation and redemption.

Out of this conception of equality comes the pos-

sibility of a human brotherhood. Brotherhood can rest on no other foundation. Unless men recognize one another as equals in some way, it is impossible for them to manifest the spirit of brotherliness. For what is needed to bridge the gaps which now divide men is not a paternalistic attitude, or an attitude of condescension, or mere charity. These are themselves divisive in their effects and serve very often to increase rather than diminish the sense of estrangement. There is needed a real sense of brotherhood, and this is possible only where men have come to regard one another in the light of the cross of Jesus Christ.

The Principle of Love. The third principle is the principle of love—devotion to the welfare of others. This is another principle which flows out of the Gospel. When the love of God which is offered in the Gospel is accepted and trusted, it awakens love in response. “We love him, because he first loved us.”—John 4:19. Like a refrain, this intimate relation between God’s love for man, and man’s love for God and for his fellowmen, runs through the whole New Testament, and constitutes what is unique in the Christian conception of love. Christian love is not an emotional attitude. It is not a thing that is conditioned by moods and dispositions. It rests upon a religious foundation, and is the consistent response of a life that has been transformed by the love of God. It matters little what the character or outward appearance may be of those who are to be the objects of the Christian’s

love. It is not the presence or absence of lovable qualities in them which determines his attitude. The motive is an inner necessity, a bent of the will which gives no other choice. "Love your enemies," is Christ's command, and the reason which He assigns is, "that ye may be the children of your Father which is in heaven."—Matt. 5:44, 45. Children of God must love with a godlike love. If God loves His enemies, then those who are His children can do no less. They must feel constrained to manifest the same kind of gracious love.

When love is the constraining motive power, the fulfillment of duty is always accompanied by a sense of freedom. There are other motive powers which determine conduct: self-interest, honor, coercion of various kinds, education; but none is comparable with love in the freedom which it imparts to human conduct. One never finds it difficult or irksome to do what love dictates. Even though some sacrifice be required, love will offer it cheerfully. What the law demands, if it be in harmony with the requirements of love, will be readily fulfilled. Indeed, love will anticipate the law and discern duty long before it has been written upon the statute books.

For this reason, love is far more comprehensive in its working than is any other incentive to duty. It penetrates into realms of human conduct into which neither law nor any other power can penetrate. Law, for example, can control the external structure of the family; but it cannot impart the qualities of life which are essential in order that the

home may be established upon a secure foundation. The stability of the home rests upon goodwill, manifesting itself in unselfish service, in patience and forgiveness; and these are beyond the control of every motive power save love. In a similar way, the labor problem can never be solved entirely by legislation. Without a spirit of goodwill, the power of law to regulate and control the attitude of employer and employee will always prove insufficient. And how true this is when we think of the problem of war! Peace can be the portion only of men of goodwill. However complete the international organization for peace, or however binding the treaties which nations may make with one another, without genuine goodwill among men there is no assurance that any peace measures will be either effective or final.

The Principle of Service. The fourth principle is the principle of service. Little need be said concerning it because it follows so naturally and logically the principles of worth and love. It is the love of God which makes us humble and opens the way for a life of self-forgetful service. In the light of God's love for us in Christ, our pride is rebuked and our own unworthiness revealed. We see not only how utterly dependent we are on God, but also how small is the difference which divides us from our fellowmen. The false sense of worth, which so often stands in the way of a helpful service, is removed. We forget our own importance, our station in life; and count no service unworthy

which it is in our power to render. Even as the Son of Man came not to be ministered unto, but to minister; so those who are transformed by His love learn to count greatness, not by the authority which can be claimed, or the service which can be demanded, but by the service which can be rendered.—Matt 20: 25-28.

There are two characteristics which distinguish Christian service: its unselfishness and its inclusiveness. When the Christian does a kind deed in a truly Christian way, he does not regard it as anything deserving special recognition. The impulse which moves him is an inner impulse which he cannot disregard or oppose without being untrue to his best self. Freely he has received; therefore he must give freely. Whatever gifts, talents or possessions God has entrusted to him must be administered in the same gracious way in which God has bestowed His own gifts upon him. To withhold his hand from helping his fellowmen would be an act of gross ingratitude, an act of infidelity, which would justify God in disowning him as His child and casting him out of His Kingdom.—Matt. 18: 23-35.

Christianity, therefore, interprets the principle of service in terms of stewardship. It does not regard it as the mark of an especially magnanimous spirit when the strong serve the weak, the more richly endowed the less richly endowed. It regards such service as simple justice. To consecrate what one has to the service of humanity is normal and

right. To use it solely for the gratification of selfish ends is a breach of trust for which an accounting must be rendered God.

The other characteristic of Christian service is its inclusiveness. When, in answer to the question, "Who is my neighbor?" Jesus spoke the parable of the Good Samaritan, He concluded by asking His interrogator in turn a question, "Who was neighbor to him that fell among the thieves?" And when the answer came back, "He that showed mercy on him," Jesus responded, "Go and do thou likewise."—Luke 10: 30. It was as if He had said, "If you are in doubt as to whether or not one is your neighbor, do as the Samaritan did: establish neighborly relations with him by doing some kindness to him in his need. Neighborliness is not a matter of place or time or circumstance. It is a disposition of the will. If you have the right will, you will be a neighbor to every man who needs your help, however far he may be removed from you in other respects."

This is Christianity's interpretation of the commandment, "Thou shalt love thy neighbor as thyself." As we have opportunity, we are to do good to all men. Naturally, our service is to be offered first to those who are nearest at hand. There is never any justification for neglecting the duty which lies at our door. But the duty of neighborliness is not to be confined to any narrow circle. In order to be Christian, our service must be at the command of human need everywhere. Because we may not be brought into immediate contact with the needs of

weaker and less developed peoples, we should not feel exempt from making any effort to help them. Nor should the fact that we are living sheltered lives, far removed from the burdens and difficulties of the toiler, or the haunts of the criminal, or the noise of political combat, or the intrigues of diplomacy, be seized upon as an excuse for inaction or indifference. As we have opportunity we are to make ourselves neighbors to all who need help. Christian service is inclusive in its scope and cannot be limited in any selfish or arbitrary way.

The Principle of Reconciliation. The fifth principle is the principle of reconciliation, the endeavor to bring about peace and to maintain it by a spirit of patient forgiveness and ready self-sacrifice. This is the principle which comes to us out of the very heart of the Gospel. It was by the willing self-sacrifice of Christ upon the cross that reconciliation was effected between God and man and the way opened for man to find peace with God. Had it been otherwise, had God made justice the basis of peace with Him, man's reconciliation with God would have forever remained impossible. Forgiveness was necessary, a forgiveness which would not hesitate to sacrifice self; and this God offered abundantly and graciously in the cross of Jesus Christ.

The way to peace among men lies along no other road. In a sinful and selfish world, perfect justice will always remain an idle dream. There will always be injuries which will tend to create resent-

ment, wrongs and offences which will give rise to estrangement. In order that man may live at peace with man, group with group, class with class, nation with nation, some one must be ready to forgive in a self-sacrificing way. Therefore Christianity's great peace message is, "Be ye reconciled to God."—II Cor. 5:20. It is at once an invitation and a challenge: an invitation to all men to participate in the self-sacrificing love of God as it streams in forgiveness from the cross, and a challenge to them to put it into practice in their relations with one another.

The Principle of Brotherhood. The final principle, comprehending all others, is the principle of brotherhood, the realization of the divine ideal for humanity as one great family, with God as the common Father and all men as brothers. In a way, it is true, God is already the Father of all men; for His love is extended to all alike, to evil and good, to just and unjust. But not until men acknowledge this Fatherhood and learn to trust in the love which it reveals do they become true sons of God and so brothers to one another. For brotherhood is a spiritual, not a merely physical, relationship. It involves mutual responsibilities, just as it does in the little family group, which is its type. There must be a spirit of mutual helpfulness, a sharing on the part of each with all, and of all with each. And this ideal will not be reached until all men have been brought into a new relation to God through faith in Jesus Christ.

As yet this brotherhood of man as a universal fact is far from realization. But it is an ideal toward which humanity must continue to strive. It does not mean the eventual wiping out of all lines which now separate men. In all likelihood there will always be groups and classes, nations and races. But in the brotherhood of man these will all find their higher unity. The ultimate good will be the common good, to which all will contribute according to the measure of the ability of each.

For the realization of this ideal, humanity waits and longs. In the meantime, however, it devolves upon those who have learned to know God as Father in Christ to manifest the brotherhood in which they already share. Christians owe a mutual obligation to one another which they ought not refuse to acknowledge. Probably there is no such thing as a Christian nation. But there is a Christian community, knowing no boundary lines, penetrating into every nation, including men of every condition and circumstance, color and race. It is with this Christian community that the responsibility rests of exemplifying before the world the meaning of brotherhood and the type of social life which it enjoins.

CHAPTER IV

FAMILY LIFE

One hears it asserted quite frequently at the present day that the family is changing, that it is passing through a period of transition, and that much of our difficulty with respect to family life is due to this fact. There is some truth in the assertion. The alarming increase in the number of divorces is unquestionably due, at least in part, to the growing individualism of the day; and the breaking down of family discipline to the failure on the part of parents to adjust themselves to the new spirit of youth which has developed under modern methods of education.

But however sympathetically we may be inclined to regard the present situation, one thing is certain: should frequent divorce prove to be more than a temporary phenomenon, or should family discipline break down completely under the pressure of modern ideas of authority and subordination, irreparable harm would be done. The family as an institution belongs to the natural order and exists by divine appointment; and anything which would permanently undermine its stability, or render it unable to perform the functions for which it has been called into being would threaten the very foundation upon which the whole social structure is reared.

It is with this conviction that we approach the problem. Under all circumstances, the permanence and integrity of the family as an institution must be safeguarded. Adjustments may be necessary, but no adjustments which would subordinate the family to the individual can be tolerated. The family is the unit of social organization, and only what is favorable to a stable family life can contribute to the health and well-being of society as a whole.

In the present chapter it will be our purpose to point out how Christianity meets the difficulties which beset the modern family, and what it has to contribute therefore toward the solution of the problem from the definitely religious point of view.

The Meaning and Purpose of Marriage. The New Testament naturally recognizes the importance of the family, although its direct teaching on the subject is not very extensive. This is especially true of the teaching of Jesus. While the general effect of Jesus' influence and example has been to strengthen the family tie immeasurably, there is little in His teaching in the form of precepts bearing upon the mutual obligations which husbands and wives owe one another, or upon the relationship which should exist between parents and children. Jesus' teaching must be sought rather in the great principles of living which He enunciated, principles which are applicable to the Christian life as a whole, but which lead to specific duties when applied directly to the family relationship.

Perhaps the most important of the direct sayings of Jesus is the one in which He reaffirms the teaching of the Creation story with respect to the meaning and purpose of marriage.—Matt. 19:3-9; cf. Genesis 1:27, 28; 2:24. This passage does not by any means exhaust the Christian conception of marriage. But, apparently, Jesus accepted it as establishing the place which marriage holds in the natural order; and therefore as the basis upon which the institution as a whole must be grounded.

The significance of this passage is fourfold. In the first place, it establishes the principle of marriage as a lifelong union. "For this cause shall a man leave his father and mother, and shall cleave to his wife; and they twain shall be one flesh. . . . What therefore God hath joined together, let not man put asunder." There is no hint here of marriage as a temporary relationship between husband and wife. It is to be an enduring relationship which only death should sever. The reason is partly that marriage is an estate. It is not a mere contract into which two people enter and which they may break at the will of either or by common consent. By marriage the individual assumes a new place in society, which changes his status, legally and otherwise. His act has importance for the state, and needs therefore to be taken out of the realm of individual caprice and regulated with a view to the best interests of society as a whole. The idea that only one's individual happiness is involved in marriage is a common fallacy at the present day. Mar-

riage has value for society as a whole, and should be undertaken only under conditions which are compatible with human welfare. This requires that it be regarded as a lifelong union, and not merely as a means for the attainment of a selfish happiness.

Furthermore, marriage normally results in the birth of children, and children not only have a claim to, but require both parents in order that they may be properly reared. Whatever, therefore, tends to deprive children artificially of one or the other parent is opposed to the natural order and bound to work harm.

Unfortunately, this aspect of divorce seldom enters into consideration at the present day, yet it constitutes its chief menace from a social point of view. In the intimacy of the family group provision is made not only for the care and nurture of helpless infants, of the sick, the feeble and the aged, but also for the necessary disciplining of the young. The home is the great training school in obedience, reverence, fidelity, altruism, self-control and all the other virtues which prepare one to take his place as a useful member of society. When this disciplinary process is interfered with through the breaking up of the home, an essential element in the training of the child is lost and the child's social education becomes defective.

To what extent lawless tendencies in the youth are the result of homes disrupted by divorce cannot be definitely established. But the fact that from eighty to ninety per cent of the inmates of reform

institutions are said to come from homes that have been broken up by death, desertion or divorce would indicate that there is a very immediate relation between lawlessness and a defective home training. The relation in which children stand to parents is a unique relation; and anything, like divorce, which would disturb this relation to such an extent as to weaken the home as an institution, would necessarily affect the interests of society as a whole.

In the second place, parenthood is made an essential part of marriage. "Be fruitful and multiply and replenish the earth." These words point out one of the great purposes of marriage. Marriage is the divinely appointed way for establishing the family. To be sure, the idea of parenthood is seldom consciously present in the minds of young people at the time of their marriage. Rather are they inclined to find complete satisfaction in the love which they feel for one another, which is as it should be. Nor is parenthood the only objective in marriage. There are other purposes to be realized, as we shall see. Even when children are denied, a marriage may yet be a true marriage, blessed of God. But normally, marriage, especially between those who are young, cannot be separated from the idea of parenthood. Children belong to the home and constitute a large part of its blessing; and any attitude of mind which, for selfish reasons, regards their coming as an intrusion, is a violation of one of the great purposes of marriage and is likely to lead to serious consequences.

It is not without reason that divorce occurs about four times as frequently in childless homes as in homes in which there are children. Through the experience of parenthood, the love of husband and wife is often sealed and sanctified. In the children that are born to them parents find their common life. Furthermore, children often provide human nature with a necessary discipline. Through the labor and sacrifice which they demand and the love which they evoke, they stimulate the development of the finer traits of character. Voluntary childlessness is itself most frequently the result of selfishness, but then it in turn reacts upon the vice that caused it and hardens parents in their selfishness. When voluntary childlessness becomes the vogue it indicates the decay of the nobler virtues and bodes only ill for the future.

In the next place, the idea of fellowship must have a place in marriage. There is to be a union of the heart and mind as well as a union of the flesh. "It is not good that the man should be alone; I will make him a helpmeet for him"; or, as the original reads, "a counterpart over against him." That is, marriage is intended to foster the development of a strong and pure and complete personality. Through the process of self-surrender and self-impartation which every true marriage involves, not only is the noblest character won, but the joy and satisfaction of life are increased. This makes marriage a great school in which husband and wife are

each indispensable to the other for the attainment of either true manhood or true womanhood.

This complementing of the one sex by the other through fellowship is not confined wholly to the marriage estate. It is found to a degree in the family among brothers and sisters and in the realm of friendship. But in marriage it assumes a unique form. However outward circumstances may change, the fellowship of husband and wife is to continue unbroken. Hand in hand they are to go through life, comforting, sustaining, helping each other, sharing each other's sorrows as well as joys, failures as well as successes, "until death us do part." It is obvious, therefore, why the idea of fellowship must be taken into account. Irreconcilable differences tend to convert what should be the most beautiful and helpful of all human relationships into a form of bondage from which escape is sought. Young people have reason to bear this fact in mind. Marriages between those who have had neither time nor opportunity to discover whether they are congenial, or between those who stand far apart as far as age, education, culture or ideals are concerned, may turn out well. But experience indicates that they are likely to turn out unhappy.

Finally, marriage is to be monogamous. This follows from the very nature of marriage as well as from the account of its institution. One cannot give oneself, as one ought in marriage, to more than one at the same time. Where polygamy or concubinage is practiced, the idea of marriage is

perverted and its true blessing lost. The same result follows marital infidelity. Adultery is, of course, a heinous sin; and the Christian needs no argument to prove that it is wrong. But even where it is not recognized as a sin, its evil effects are inescapable. Invariably it is felt to sever the spiritual bond which binds husband and wife, and therefore has come to be regarded almost universally as a legitimate cause for legal divorce.

Jesus and the Family. Jesus made no effort to modify this fundamental conception of marriage. On the contrary, He reaffirmed it as embodying the will of God. But Jesus did not leave marriage as He found it. He accepted the Old Testament revelation of its meaning and purpose only to fulfill it, as He fulfilled the whole moral law, by bringing it into harmony with the divine ideal. Under the inspiration of His teaching, marriage became a holy estate and the Christian family a unique institution. Probably upon no other human relationship has Jesus had such a decisive influence as upon the family relationship.

One result of Jesus' influence was the creation of a new conscience on divorce. The Jews of Jesus' day had laws covering the subject of divorce. But Jesus took the whole matter out of the legal category and placed it in the realm of conscience. He made it evident that, however legal a divorce might be, in every instance it was a breaking of the will of God. Marriage according to the will of God was to be binding for life. When it was dissolved, it was

by some sinful act of man. God might sanction the divorce, but only because of the hardness of men's hearts. Christians have always felt this, and, as a result, have instinctively regarded divorce as something to be avoided, if at all possible. Even when secured on so-called "scriptural grounds," it has still been considered as something that called for deep repentance. At its root lay sin, so that however innocent one was of personal wrong-doing, or however much within one's legal rights, simply to be a party to a divorce meant to participate in what was essentially sinful, and therefore contrary to the will of God.

This is where Christianity must again place the emphasis rather than upon the legality of divorce. What the New Testament teaches with respect to the latter continues, as is well known, to be a matter of controversy. Some maintain that Jesus forbade legal divorce altogether. Separation He allowed, but not divorce with the right to remarry. Others contend that Jesus allowed divorce for the one reason of adultery. Still others maintain that He did not legislate on the subject at all, but simply affirmed, as the will of God, the principle of marriage as indissoluble. Where He apparently sanctions divorce, it is only as an illustration of the way in which the divine principle is transgressed. Adultery, for example, severs the spiritual tie and dissolves the union, and therefore accomplishes what the divorce law can only declare to be a legal fact. But other acts

may produce the same result, desertion, for instance, with the deliberate purpose of dissolving the marriage tie. Such desertion, it is claimed, therefore, may be brought under the same principle as adultery. As a matter of fact, many do accept desertion as a second cause for legal divorce, finding specific justification in Paul's words in I Cor. 7:15.

There is, therefore, no common Christian conscience on the subject of legal divorce. Nor is it likely that one will soon appear, notwithstanding its great desirability. The question is one of interpretation; and, consequently, individual Christians will continue to demand the right to determine the teaching of the Scriptures according to the dictates of conscience. What the Church can do, however, is to quicken the consciences of men and women to see divorce in the light in which Jesus revealed it. Differences of opinion with regard to legal divorce may be unavoidable. But that is not to be regretted so much as the moral laxity which is indifferent to the unmistakable spirit of New Testament teaching. Unless divorce can be taken out of the legal category and placed once more in the realm of conscience, the evil cannot be stayed.

This, then, must be the Church's aim and method. Divorce must again be classified as an evil; and Christian people at least taught to see that, for the sake of the family as an institution, one ought, if at all possible, to endure an unhappy marriage relationship rather than to seek relief through

divorce. Legislation on the subject is necessary. But legislation cannot be made to take the place of the conscience. Apart from the fact that it is virtually impossible to secure the right kind of legislation as long as a low standard is prevalent, the Christian conscience, in this as in every instance, must be independent of what the laws of the land may seem to allow. Ecclesiastical pronouncements also have their value. But they are difficult to enforce, unless they are supported by conscientious convictions on the part of the clergy and laity alike. Moreover, ecclesiastical pronouncements are legalistic in character, and often lead to an obedience of the letter rather than the spirit. The grounds on which divorce is obtained do not always reveal the actual facts, and it becomes necessary to investigate each individual case to ascertain whether or not it comes within the rule.

The only feasible method, therefore, of meeting the present situation would seem to be the creation of a conscience on divorce, or its quickening in whatever effective way this can be done. That must be the first step. Given a conscience which is set against divorce on general principles, the difficulty with respect to legitimate causes for legal divorce will largely solve itself. At any rate, the tendency then will be to restrict these causes to a minimum number, and to refuse to sanction any cause which does not effectually destroy the marriage bond, making any hope for a future reconciliation impossible.

But it was not only through the creation of a new conscience on divorce that Jesus strengthened the marriage tie. There is far less divorce among confessing Christians than among others, but that is not due entirely to the Christian's aversion to divorce. In the Christian family, the necessity or desire for divorce seldom arises. The Christian character is against it. The graces which Christianity imparts to life are graces which not only do not weaken, but actually strengthen the family tie and bind the various members more firmly into a harmonious whole.

Love, for example, is such a grace; love not as an emotional attitude, but as a steady bent of the will. There are many who mistake what is only a passing physical attraction for love. But Christianity roots love permanently in the will, thereby establishing the relation of husband and wife, and of parents and children upon a substantial and permanent foundation. It is a significant fact that by far the largest number of divorces is granted each year to those who have been married only a comparatively short time. After the honeymoon stage has been passed, and married life has settled down to a more or less commonplace existence, it is then that the great testing-time comes. And unless there is genuine love, a patient and persevering desire to realize a common happiness through mutual self-impartation, there is great probability that the marriage will turn out ill.

Furthermore, love alone can insure the orderly

regulation of family life in view of the growing individualism of the day. It may be that the family is being democratized, and that, in consequence, the old autocratic idea of family government is passing. But that need not necessarily mean the breaking down of discipline. There is no stronger authority than the authority of a loving will, and no finer obedience than the obedience of a loving heart. Nor is the family ever so compactly knit together as when each individual member is regarded as having value in himself, and is granted the consideration which is owing to him by virtue of his individuality. It is only when individualism sacrifices the good of the whole to the selfish attainment of an individual happiness that it undermines discipline. But that is never the case where there is love. Love "seeketh not her own." It never exalts individual rights and privileges at the expense of the best interest of the group as a whole. In the family which is bound together by the tie of love each member has rights, but they are held in proper subordination to the rights of others. There is a mutual sharing of each with all, in order that every member might contribute to the happiness and well-being of each.

Purity is another grace which helps to maintain the stability and integrity of the family. In the Christian family, husband and wife hold one another in honor, carefully abstaining from everything which might weaken the respect which each should feel for the other. Especially is the lust of the

heart, which Jesus made the essence of adultery, recognized as sinful, and everything which might be inclined to arouse it, or to increase its hold upon the imagination, such as evil companionship, immoral literature, unclean speech or immodest behavior, studiously avoided. Just how great may be the contribution which purity is making to a wholesome and happy family life can only be conjectured. However, when we see the homes that are wrecked and the lives that are ruined by the sin of impurity, especially when we mark the tragic consequences of this sin upon the offspring, we are inclined to believe that its value cannot be overestimated. In demanding and fostering moral purity, on the part of men and women alike, Christianity has made one of its most valuable contributions to family life.

Sanctity is another characteristic of the Christian family which helps to make it what it is. Under the influence of Jesus' teaching and example, the family has come to be regarded as a sacred institution. Its various relationships have been exalted, sanctified, lifted to a new level, filled with a new content and imbued with almost limitless possibilities. By speaking of Himself, for example, as the bridegroom, Jesus spiritualized the whole conception of marriage. One has not exhausted the meaning of the relation which should exist between husband and wife when one has spoken of it as an ideal union in body, mind and spirit. It is all this and still more. It is a mystical union, "a great

mystery," as St. Paul calls it, like the mystical union of Christ with His bride the Church. Husbands are to love their wives as Christ loved the Church and gave Himself for it, and wives are to submit themselves unto their husbands as unto the Lord.—Ephesians 5:22-33. When one has come so to conceive of marriage, the careless, irresponsible attitude, so prevalent at the present day, will appear utterly abhorrent; and the inane arguments as to the right of the husband to be the head of the wife and the wife's obligation to obey entirely without point. In a true Christian marriage, the lower physical nature of both the man and the woman is subordinated in all respects to the higher spiritual nature, and the union which results is one that is maintained in perfect freedom.

In a similar way, Jesus ennobled the conception of fatherhood, sonship and brotherhood. By the use which He made of these terms He not only helped us to a better understanding of the relation in which God stands to us and we to God, and in which we are to stand to one another in the Kingdom of God, but He filled the human relationships which these terms describe with new possibilities. There is an ideal of fatherhood in God, and of sonship and brotherhood in Christ, which tends continuously to purify and ennoble the family. It gives to the family a religious meaning, and makes it the primary sphere for the realization of the great ends of God for the human personality. Where the family is thus brought into close, in-

timate relation to the great religious aims of life, it is natural that it should become the most sacred, as well as the most stable, of all human institutions.

The Family and the Kingdom of God. There is one aspect of Jesus' teaching with respect to the family which requires special consideration, for it is often misunderstood. Jesus taught that loyalty to God was the great requirement in His Kingdom, to which every other loyalty, including family loyalty, must be subordinated. Sometimes He taught this truth in language which to our ears sounds almost harsh and unsympathetic, as, for example, when He makes it a requirement for discipleship that a man hate father and mother for His sake, or when He speaks of a man's foes as "they of his own household." But these words must not be read apart from Jesus' own example as a member of a family group in the home in Nazareth, where He subjected Himself in loving obedience to family discipline, or from His example on the cross, where, even in the hour of His bitterest suffering, He remembered Mary, His mother, and made provision for her future. What Jesus wanted to impress upon His followers was that nothing could compensate for the loss of eternal life in His Kingdom. Even the family relationship, noble and worthy as it was, and rich in rewards of blessedness, was not to be allowed to stand in the way of attainment of the highest good. Should the necessity of a choice arise, then one must choose to be loyal to God, whatever sacrifices might be involved.

This is the meaning of Jesus' words. They were intended primarily to strengthen His followers against the sin of apostasy in the hour of persecution which Jesus knew was imminent. For the Christian of to-day they have come to have an additional meaning. They enjoin upon him the necessity of carefulness, lest he engage in a marriage which would hinder him in his loyalty to God. Loyalty to God must be the first consideration; and any marriage, however advantageous it may appear in other respects, which would make fellowship in the things which are of greatest value to the soul impossible or even difficult, should be avoided with true Christian fortitude.

FORCES UNDERMINING THE FAMILY

The forces which are undermining the stability of the family at the present time are numerous and complex. But from one point of view, they all have a common origin. They are forces which have been set at work by reason of the false standards of life which have come to be accepted so generally, and against which even the Christian is finding it increasingly necessary to guard himself.

Lax Views on Marriage and Divorce. Among these false standards may be mentioned, first, lax views on marriage and divorce in general. Almost everywhere one meets with these views; flippant, perverted views, which discredit what are called old-fashioned virtues and ideals, and advocate con-

duct which is subversive of all that our forefathers held to be precious. Free love, trial marriages, marriages on impulse, with the possibility of escape through divorce always in prospect, these are some of the ideas with which many are growing up familiarly, and which are setting the standard for the future. How far the present trend will go before it will be halted cannot be foretold. There are signs that a reaction is already beginning to set in. It is earnestly hoped so, for it is better that men should listen to reason and return to a better way voluntarily than that they should be compelled to do so by bitter experience. Nevertheless, there is still need of protest, earnest protest, accompanied by a widespread propaganda of education under conservative auspices. It is these perverted ideas which are contributing in no small way to the instability of the family. When one marries with reservations, with a feeling that, if it does not turn out well, a way of escape is open, one invites trouble. And this is evidently what is taking place in large circles at the present day. There is a prejudice against a rigid form of marriage created in the minds of young people even before they undertake marriage and the establishment of a family, and when the inevitable incompatibility of temper arrives, it creates no surprise and no effort is made to bring about an amicable adjustment. Unless the thoughtlessness and irresponsibility with which many now engage in marriage can be overcome, it

is hopeless to expect an improvement in the situation as far as divorce is concerned.

False Standards of Happiness. False standards of happiness are another fruitful cause of instability in the modern family. There is no doubt that the increased cost of living has had a serious effect upon family life. It has made it more difficult for newly established families to own their own homes or to provide homes where children may be reared in a healthful and favorable environment. It has taxed the resources of the father, made it expedient, under certain circumstances, for the wife to add to the family income by engaging in some remunerative work; and, in case of misfortune or sickness, has caused serious problems to arise. But to maintain that the old idealism with respect to marriage and family life is no longer possible is an exaggeration. A true home is not dependent upon the things which money alone can provide. Money is useful, even indispensable within certain limits. No young man should undertake the establishment of a home unless he is fairly certain of a regular income through steady employment. But money, even an abundance of it, cannot provide what is, after all, most essential, the love which is humble and sincere, which finds its joy in service and its peace in mutual confidence. Where these are there will be a true home, whatever the outward circumstances.

It is when this standard of happiness is displaced by another, when the finer and more lasting posses-

sions of life are neglected and there is a straining after the artificial and superficial, that difficulties are bound to arise. And this is the situation which exists in many homes to-day. Luxuries which can be ill afforded are deemed essential. A standard of living is maintained which is beyond the family income. In many instances the responsibilities of a family are avoided because children would interfere in the selfish pleasures of the parents. Husbands devote themselves to their business so exclusively as to become estranged from their families, and wives go to business simply in order that they may continue to provide themselves with luxuries. Upon such a foundation no healthy family life can be built. Sooner or later, relations will become strained, and if the marriage does not result in a divorce, at least the peace and harmony of the home will be destroyed.

The New Conception of Woman's Sphere. Another false standard affecting family life is the new conception of woman's sphere which is being spread abroad by radical feminists. It is maintained that it is humiliating and derogatory to womankind to confine her sphere of influence almost entirely to the home. Woman is man's equal socially, intellectually and otherwise, and she should be allowed to make her contribution to the larger work of the world.

As far as the more radical contentions of the feminists are concerned, few women will be inclined to agree with them. But feminism is merely the

extreme expression of a movement which is widely diffused and generally endorsed. The right of women to the higher education, to equality before the law and to an independent economic existence, where they remain unmarried, is now generally conceded; and insofar as these rights have improved woman's position in the world all right-thinking people will rejoice in their attainment. But there is a trend in the whole movement which cannot be regarded otherwise than with serious apprehension. Where it leads to a clashing of wills in the home, or to the assertion of individual rights without regard to the unity of the family as a whole, or where the welfare of the home is subordinated to individual ambition, so that the care and nurture of children are neglected, only harm can result. This is the danger which threatens. There is a false standard being created with respect to woman's place in the home. Her work there is being made to appear menial, servile and confining; and escape is recommended through supplementing wifehood and motherhood with some other calling in life.

From the Christian point of view, there is only one answer. It is not denied that man's superior strength and traditional headship have sometimes been asserted in such a tyrannical way as to make woman's place in the home anything but enviable. Undue self-assertion is as reprehensible in the husband and father as it is in the wife. Nor is all right denied the wife and mother to engage in activities outside of the home. She can find

abundant opportunity to put her own gifts and talents to use without neglecting her chief responsibilities. What Christianity insists upon is that motherhood be appreciated at its true valuation. It is the vocation for which womanhood has been especially endowed, both physically and temperamentally. There may be reasons, voluntary or involuntary, which make it impossible for her in individual instances to fulfill her function in this respect, but it is her normal sphere in life. Should womanhood prove remiss here, not only the individual home, but the nation and civilization itself would suffer.

The answer, therefore, must be found in a frank recognition of a difference in kind of ability rather than degree of ability. In order that children may be properly cared for and nurtured, constant oversight is necessary. There must be a division of labor. And it is the woman's part, by virtue of her peculiar endowment, and not merely by reason of any arbitrary or conventional requirement of society, to devote herself to the training of the children. To regard this work as trivial and burdensome is to be blind to its real nobility and to the stupendous consequences which are involved. It may be confining and lack the glamour of a more spectacular career, but its compensations are without price. In the love, appreciation and gratitude which follow in its wake, the mother finds her true reward.

This is the attitude with which every Christian young woman should approach the thought of

motherhood. The time will come when leisure will again be found for other work. But no work can be so important and so far-reaching in its effects for time and eternity as the work of training children to become useful members in God's Kingdom.

Immodest Behavior. There is another standard against which the Christian conscience must be on its guard. Whatever the reason for it, something of the modesty which at one time controlled to a large extent the relation of the sexes is disappearing. There is a freedom of movement and expression permitted today which to another generation would have appeared shocking. In itself this freedom is not to be deprecated. It does not necessarily betoken a lower standard of purity or a breaking down of the moral life. There may even be the virtue of frankness in it. Many a marriage has turned out ill because of a lack of frankness during courtship. Temperamental differences or differences of opinion on subjects vital to a happy married life remained undiscovered until too late. But the danger which needs to be guarded against today is lest too great familiarity destroy that fine modesty which each sex should feel in the presence of the other and which is one of the greatest moral safeguards in life. Mutual respect and esteem on the part of husband and wife are necessary if the marriage estate is not to degenerate into a commonplace existence which is merely tolerated for selfish ends. The serious-minded young man and young

woman will realize this, and will not jeopardize the future by any lack of self-restraint.

Familiarity with the Creative Processes. There is another kind of familiarity which may easily become the source of temptation. It is familiarity with the great creative processes of life. There are those who claim, and not without some justification, that ignorance in these matters may be as harmful to the mature youth or maiden as too great familiarity, and who, therefore, advocate systematic enlightenment. But it should be remembered that here the mere knowledge of the facts is utterly inadequate to cope with the situation. Indeed, the knowledge itself, if imparted without reference to the moral and religious import of the facts involved, is almost certain to do harm. It is apt to emphasize the natural side of the subject too exclusively and so undermine the reverence which should always be felt in the presence of the creative forces of life. When reverence has disappeared there remains only a short step to the loss of the sense of sin. If it is deemed advisable to impart sex-knowledge, it should be done not merely in a professional way, but lovingly and sympathetically, preferably by the parents.

The Irreligious Home. Finally, the standard of an irreligious family life must be avoided. Christianity's solution for the ills with which the home is afflicted is religion. By precept and example children should be taught to be chaste and pure in word and deed, to honor their own personality and

that of others. They should be taught that marriage is a holy estate and that children are a heritage of the Lord, so that they will approach the time of their own marriage with pure and reverent minds, making it a matter of prayer and trusting, with the help of God, to make it the beginning of a family which will minister to their eternal welfare in His Kingdom. Where one has been trained from infancy to a religious view of life, there is little likelihood that one will be seriously affected by the perverted standards of the world.

CHAPTER V

CITIZENSHIP

The state is society organized for the purpose of safeguarding the individual in the exercise of his inalienable rights, "among which are life, liberty and the pursuit of happiness." Whether or not such an organization of society would be necessary in a world in which there was no sin is problematical. In a world such as ours, however, we know that it is an indispensable necessity. Without government, chaos would result. In order that order may be maintained, justice administered and the temporal welfare of humanity promoted, some form of political organization is essential, and this political organization is the state.

The State a Divine Institution. The state is said to be a divine institution. This does not mean necessarily that it was instituted immediately by God, as were the family and the Church. The origin of the state is lost in antiquity. It probably reached its present form through a long process of development. The divine nature of the state is derived from the divine nature of the principle about which the state is organized. This principle is not the idea of "might," as some have maintained. The state is the most powerful human institution, but it is not that which gives it its claim to be a divine institu-

tion. Nor is it the "consent of the governed." The "consent of the governed" is an essential principle of the modern state, but it does not constitute its divine authority. The voice of the people is not always the voice of God. At times it may defy the voice of God.

The principle about which the state is organized is the principle of "the right." There is a "right" which belongs to man by virtue of the fact that he is a man. It is not something that is granted to him by others, or by any institution, or that has resulted by reason of any contract which he has entered into with his fellowmen. It is an inalienable right, that is, a right which cannot be taken from him or revoked in any way, inasmuch as its source is God, and therefore constitutes part of his original endowment by his Creator.

The Function of the State. The function of the state is to safeguard this idea of right through the administration of justice. The conception of the "rights" which flow out of the principle of "the right" may vary from age to age. There is evident in history a progressive development of what constitutes the "rights of man." In like manner, the form which the state may assume to safeguard man in his rights may change. In one age it may take the form of an absolute monarchy and in another that of a democracy. But through all the changes which time brings with it, the function of the state remains the same. However far short it may fall in its apprehension of the rights of man according

to the divine ideal, and however imperfect its administration of justice may be, it is the institution which God has ordained for man's protection and well-being in a sinful world, and must therefore be regarded as above human caprice and authority. The function which the state fulfills is an indispensable one, and cannot be delegated or abrogated without destroying an essential necessity of mankind.

The State in the New Testament. The charge is sometimes brought against the New Testament that it undervalues the state and the obligation which the citizen owes it by reason of the function which it performs. All the emphasis, it is claimed, is laid upon the duties which devolve upon the Christian by reason of his citizenship in heaven, while the worth and responsibilities of his political citizenship are minimized.

From one point of view, the charge is justifiable. There is very little in the teaching of Jesus bearing upon politics, and what is found in the epistles is inclined to produce passive obedience rather than active participation in civil affairs. But one needs to appreciate the situation which obtained in New Testament times, in order to understand this seeming neglect. As far as Jesus was concerned, it was imperative, in order that His mission might succeed, that He avoid entanglement with the political organizations of His day. The presence of the two parties, the Herodians who were favorable to Rome, and the Pharisees who were hostile to Rome, made

the situation from a political point of view acute. For Jesus to have made political considerations prominent would have opened the way for the espousal of His cause by one or the other political party, which would have destroyed His true work. Therefore Jesus kept Himself aloof from the politics of His times. Apart from His example as a law-abiding citizen, there is only one statement which can be made to have any political significance at all, and that is the statement in which He demands that both God and Cæsar be given what is owing to each.

So St. Paul's command that Christians should subject themselves to the "powers that be," inasmuch as they were ordained of God, must be understood in the light of the conditions under which they were spoken. Paul had two purposes in mind. In the first place, he desired to establish the idea of government upon a firm foundation. There seems to have been a tendency among the first Christians toward an "other-worldliness" which rendered them indifferent or even hostile to the government under which they lived. All government, Paul would have them understand, was of God, and occupied a necessary place and fulfilled an indispensable function in the divine plan for humanity. Christians, therefore, no less than others, must not regard lightly the obligations which the particular government under which they lived imposed upon them.

In the second place, Paul sought to avoid as far as possible any unnecessary antagonism between

the Roman Government and the Christian community. Open or organized opposition would have threatened the infant Church with total extinction. He therefore advises Christians to pursue the only possible course open to citizens of that day, submissive obedience in all matters in which the demands of the state did not conflict with the law of God.

DUTIES OF CHRISTIAN CITIZENSHIP

Although the material in the New Testament bearing directly upon the obligations of a citizen to the state may be meager, Christianity is not without its very definite message on the subject. The duties of the Christian citizen are comprehended in the general duties which the Christian owes his fellowmen. These duties assume a particular form by reason of the specific relationship in which the Christian stands to his fellow citizens, but they can be easily deduced from the conception which the Christian holds of the state and from the nature of the Christian life as such.

Reverence for Those in Authority. Christianity enjoins reverence for those who are placed in positions of responsibility and trust in the affairs of government. We are to render to all their dues, "tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor." —Romans 13:7. This does not mean subservience to those in authority, or the prohibition of free speech. Judicious and constructive criticism is essential to the maintenance of good government,

especially in a democracy. But it does mean that citizens owe a certain respect to those who are in office. Deliberately to place difficulties in their way, or to attempt to belittle them through ridicule or partisan criticism is not only contrary to the principle of love as formulated in the Golden Rule, but injurious to the best interests of government itself.

The Use of the Ballot. The right to vote imposes another obligation upon the citizen which, from the Christian point of view especially, deserves more serious consideration than it usually receives. Through the ballot the individual citizen is granted the privilege of participating in the government. It is the means whereby he can register and make effective intelligent, Christian convictions with respect to men and measures. Habitually to refuse or neglect to vote, or to vote carelessly, or to allow oneself to be governed entirely by partisan considerations is a breach of trust. It indicates an indifference to the welfare not only of the state, but also of one's fellowmen. Differences of opinion there may be. But for that very reason, the Christian should take the matter of voting seriously, study issues and seek to acquaint himself as far as possible with the character and views of those who are to be voted for. The conscientious and intelligent use of the ballot is one of the primary requisites of good government, and Christians should be the last to neglect the duty which the privilege imposes.

Political Activity. But more is required of the

Christian than that he cast his ballot on election day. It is required of him that he be courageous and unselfish in his interpretation of the duties of his citizenship, and hold himself ready, if occasion requires it, to take an active part in politics. Because conditions may not be to his liking is no reason why he should refrain from political activity. When corruption, incompetence or irregularity appear in public office, the situation can be improved only through the co-operative efforts of good men. The very circumstances then make it imperative that the Christian discharge his obligation to the state and to his fellow citizens fearlessly and, if need be, in a self-sacrificing way. To hold aloof, through disgust or dissatisfaction, or merely to engage in criticism, may be the course of least resistance. But more is demanded of the loyal citizen. He has a positive obligation to fulfill which he can neither avoid nor transfer without incurring guilt.

To what extent the individual citizen will hold himself ready to take an active part in politics, even to the extent of holding office, should the opportunity offer, must be determined by his general fitness, his personal position, and the other responsibilities which he owes the community by reason of the work in which he is customarily engaged. But no considerations of merely personal comfort, no desire to avoid obligations for merely selfish reasons, should be allowed to stand in the way. Political responsibility is an opportunity for service, and should always be so regarded.

Law Obedience. Obedience to law is another obligation resting upon the citizen. To cast his ballot regularly on election day and to participate more or less actively in politics do not exhaust the meaning of his citizenship. Loyalty to the state demands that he respect the laws of the land under which he lives. In a democracy, where the will of the majority prevails, it is necessary at times for the individual citizen to obey laws of which he does not approve, which he may even regard as unjust. Under ordinary circumstances, he will conform his conduct to what the law requires. He will do this for two reasons. In the first place, he knows that the peace and prosperity of any people depend upon the respect which they feel for law. A lawless community is a menace. He will therefore throw the weight of his personal influence, through example and otherwise, upon the side of law observance. In the second place, plain considerations of honesty and fair dealing will restrain him from breaking the law. For a citizen to circumvent the law, either openly or secretly, in the manner in which he computes his taxes, or conducts his business, or indulges his personal tastes, is an act of dishonesty. It is taking an unfair advantage of others, and represents a low standard of morals.

There are two legitimate ways open to the citizen to indicate his disapproval of any law which he considers unwise or unjust. He may wait until opportunity offers to register his disapproval through the ballot, in the meantime obeying the

law, and letting his opposition become known, and especially the principles on which his opposition is based. Mere personal disapproval of any law is not a sufficient reason for seeking its abrogation. There is no law, however fundamental or elementary in its requirements, which meets with the approval of all men alike. Unless criticism can be based upon principles of justice, it becomes the expression of a merely arbitrary personal opinion, and has little weight. But when criticism is based upon justice it is justifiable and apt to prove constructive. Such criticism is permissible and may be used legitimately as a means of bringing about the abrogation of an offending statute.

There is another way in which disapproval may be registered. In the event that a citizen cannot submit to a law with a good conscience, he may choose to suffer the penalty for disobeying it, and thus, in a conspicuous way, indicate his disapproval and work for its repeal. Such action, however, can be justified only under extreme circumstances and need be resorted to very rarely.

Law Enforcement. It happens occasionally that a number of citizens of a community will band themselves together in a "Law and Order Society" or some similar organization for the purpose of assisting, in an open and sympathetic way, the regularly constituted agencies of law enforcement. The purpose is not to usurp the function of the police department, but to co-operate with it, in order that the laws upon the statute books, especially those

protecting the moral life of the community, may be more effectually enforced.

Whether or not the Christian citizen should feel obligated to participate in movements of this kind will depend very largely upon the local situation and upon the method which is pursued to accomplish the end. Where it is evident that the regularly constituted authorities are doing all in their power to enforce the laws, there will be no need of a separate organization. On the other hand, where they are wilfully lax in the discharge of their duties, and the moral life of the community becomes seriously endangered, it may become the duty of the individual citizen, not to take the law or its enforcement in his own hands, but to resort to such means as will compel the authorities to take cognizance of the situation and put forth effort to remedy it. The method whereby this may best be done will depend very largely upon circumstances. Under no circumstance, however, should methods be resorted to which are likely to stimulate interest, or arouse a morbid curiosity, in the evils which it is intended to combat.

As an organization, it is expedient that the Church abstain from official participation in movements of this kind. The Church's function is to redeem, not to reform; to save, not to condemn. Nothing should be done to confuse this function with that of the state. What the Christian feels impelled to do, he should do as a citizen of the state, through the

means with which the state provides him, and not through the organization of the Church.

CRIME AND THE CRIMINAL

Upholding the Majesty of the Law. There is still another obligation resting upon the citizen, namely, to uphold the majesty of the law when it is broken. In civilized countries, justice is administered through the courts. When a crime is committed, the criminal is apprehended, tried and found either guilty or innocent according to due process of law. Theoretically, therefore, the individual citizen may seem to have little responsibility in the matter. He may be called upon occasionally to serve on a jury, but otherwise the actual administration of justice seems to be beyond his immediate control.

As a matter of fact, however, the attitude which the rank and file of citizens take toward crime and the criminal is of tremendous importance. The level of justice as administered by the courts seldom rises above the level maintained by public opinion. Where public opinion is lax; where, for example, sentimentality is substituted for justice, or where crimes of a certain kind are habitually condoned, or where a distinction is made between the criminal rich and the criminal poor, it is difficult to secure justice, and the whole foundation of good government is threatened.

It is essential, therefore, that at least the Christian citizen should endeavor to form a correct attitude with respect to the administration of justice.

Indifference in this respect may lead to serious consequences, especially in view of the present situation. The whole subject of society's attitude toward crime and the criminal is under discussion at the present day, and many strange theories are being advanced. In order that the Christian conscience may have its part in the formation of a sane and vigorous public opinion, it must not only be intelligently informed, but aggressively active in letting its views be known.

The Purpose of Punishment. From the nature and function of the state it naturally follows that the primary purpose in punishment is the vindication of the right. Punishment, in other words, is resorted to in order to restore the balance of justice as regards the injured, and as an expression of moral indignation at crime. Other motives enter in, but they are allowed to occupy only a subordinate position. The criminal may be imprisoned to safeguard society against the repetition of his crime; or in order to make him an example for the warning and restraint of others; or for the purpose of bringing reformatory influences to bear upon his life. These are all legitimate ends; but they need to be subordinated to the chief end, which is that of upholding the majesty of the law. Only as the law is respected and its violation punished can the state fulfill the function for which it exists.

Over against this view of punishment, there is another which has obtained wide currency, and is having a serious effect upon the administration of

justice. It is the view which maintains that the criminal needs above all sympathy and understanding. The determining cause of his criminality is held to be, not the abuse of his freedom, but an environment or heredity over which he had no control. What he deserves, therefore, is mercy and an opportunity to redeem himself. At his trial he needs to be protected against any possible injustice or oppression by the state. If he is convicted, the length of his sentence should be determined by his good behavior rather than by the requirements of justice; and once in prison, his sojourn there should be made as comfortable and helpful as possible.

At the basis of this view there is a humanitarianism which means well and is striving after an ideal. For this reason one hesitates to criticize it too harshly. Nevertheless, it is fraught with great danger and should not be allowed to go unchallenged. For one thing, any theory of criminality which denies the reality of the freedom of the will, and therefore of guilt, strikes at the very roots of moral life. There are individuals who are without freedom of the will, but they are the exception and not the rule. They constitute the criminally insane group, who are worthy of, and receive, the utmost sympathy and consideration. In their case the service of an expert alienist is far more desirable than that of a jury. But to endeavor ordinarily to determine the guilt or innocence of a defendant by a resort to such intangible evidence as psychology is

able to produce, is a travesty on justice and destructive of all true standards of right and wrong.

Furthermore, it is admitted that the criminal deserves certain considerations. He has the right to a fair trial with the help of an attorney for his defence. Even after his conviction, he has the right to be treated like a human being. Modern penology has effected a necessary reformation in the penal system by eliminating all forms of punishment which tend to injure personality or which make it more difficult for the discharged prisoner to live a self-respecting and useful life in society. There is a place in the prison system for wholesome recreational activities and for educational and religious opportunities. But when concern for the criminal is carried so far as to destroy in his mind the idea of punishment, it defeats the ends of justice. Punishment of the criminal expresses society's moral indignation at crime. When, as so often happens at the present day, this punishment is delayed, or rendered uncertain, or when it is unduly moderated out of a sentimental regard for the criminal, the impression of a society morally outraged by crime is lost, and the criminal is apt to come to regard himself, and not society, as the victim. Therefore, among the changes which are being recommended in the method of criminal procedure, emphasis is being laid upon those which will insure "celerity, certainty and finality" (report of the Committee of the American Bar Association, 1923) in the determination of the guilt or innocence of the defendant.

Changes along this line, it is held, will prove the most effective weapon which the state can use to combat crime.

Christian Love and Punishment. This conception of punishment as retributive justice does not violate the spirit of the Christian life. While it is true that we are to show mercy and forgiveness and to try to overcome evil with good, it is a wrong interpretation of Christian duty to make these requirements apply to our attitude toward the criminal. There is a place for love in Christianity and a place for law. When the Christian undertakes to deal with the criminal on the plane of justice rather than love, he is not guilty of inconsistency. It is the function of the state to maintain the right by a process of penal justice; and therefore the Christian, serving as the representative of the state, is required to govern his conduct according to law and justice. Under no circumstance must he be guilty of favoritism, passion, vindictiveness or a spirit of vengeance. But for a judge or a jury to carry sentiments of mercy and forgiveness so far as to allow them to interfere with the administration of justice would be subversive of the whole idea of the state. Provision is made for the exercise of mercy in special cases. If the circumstances warrant it and it is evident that the ends of justice will not be defeated, clemency may be shown in the imposition of a light sentence or a pardon may be granted. But ordinarily it is the duty of the citizen to deal with the criminal on the plane of strict justice.

Capital Punishment. The subject of capital punishment deserves special consideration. Recent years have witnessed the growth of a pronounced aversion to this kind of punishment, so that it has become more and more difficult to secure conviction of murder in the first degree with death as the penalty. Those who are opposed to capital punishment maintain that it serves no useful purpose either as far as the murderer is concerned or society. They therefore advocate its abolition and the substitution of a less drastic and more humane form of punishment. Those who advocate its retention argue that it is the only adequate expression of society's moral revulsion at the crime of murder. Any lesser form of punishment would fail to satisfy the ends of justice.

From the Christian point of view it cannot be argued that death must be the penalty for deliberate murder. If the requirements of justice can be satisfied in some other way there is no reason why capital punishment should be retained. On the other hand, it cannot be maintained that it is contrary to Christian teaching. When St. Paul described the civil power as bearing the sword, he could have had only one thought in mind, namely, that the civil power, as the minister of God, had the power of life and death. The question, therefore, is not so much a dogmatic one as an ethical one, and needs to be determined by experience rather than by the dogmatic teaching of the Scriptures.

At the present time, the trend seems to be once

more in favor of capital punishment. The unprecedented increase in the crime of murder in the United States, reaching a total of almost 12,000 in a single year, has made thoughtful people realize the need of an uncompromising attitude toward the murderer. Swift and sure conviction with a penalty of death is being advocated as the only effective means of curbing the evil. The situation is deplorable from every point of view. Nevertheless, if the peace and safety of society make it imperative, even the Christian cannot hesitate to acquiesce in the right of capital punishment. A humanitarianism which shows mercy to the few at the expense of the many is a false humanitarianism and destructive of the idea of justice.

Positive Obligations. The administration of justice, however, does not exhaust the obligation which the Christian citizen owes the criminal. There is a positive duty which he ought not to neglect. After the criminal has been convicted and imprisoned, personal interest in his welfare should not cease. Although he has forfeited the rights of citizenship, his rights as a person remain and should be respected. In many communities prison management has been divorced from politics. Those who are placed in charge are selected with a view to their personal fitness and not as a reward for political favors. This has done away with many evils which formerly were common in the treatment accorded prisoners, but the need of vigilance has not ceased. There must be public interest in the administration

of the prison system, if justice is to be done the prisoner after his conviction as well as before. As a rule, this interest can best be shown through the agency of "prison societies," voluntary organizations formed for the purpose. But as a potential duty it rests upon all citizens alike.

There is another obligation which needs to be recognized. Prisoners should not be left without the ministration of religion. Where there are no regular chaplains, either the local church or the Church at large should make provision for such a ministry. In view of the abundant provision now made to reach prisoners, for the Church to be indifferent to this work is inexcusable.

There is likewise a duty owing prisoners' families and discharged prisoners. Ordinarily, this responsibility is also assumed by organizations created especially for the purpose. But this does not relieve the individual Christian of his responsibility. Especially if the family of a prisoner holds membership in a church, every effort should be made to relieve the physical as well as mental suffering of those who are the innocent victims of another's wrongdoing. Christian business men can do much to relieve the deplorable situation in which discharged prisoners usually find themselves. By co-operating with established agencies, either within or without the Church, and standing ready to assist these unfortunate individuals, if they give evidence of true repentance, they can perform a truly Christian service.

That there are difficulties in the way of such a practical ministry is frankly admitted. It requires sympathy, tact, patience and a great devotion. Individually, we may feel that the task is beyond us. But there is something at least which every Christian can do. Almost all denominations make provision now for the discharge of this Christian duty through the ministry of men trained especially for the task. By regarding these efforts sympathetically and supporting them liberally, the individual Christian can make more effective what the Church is attempting to do, and thus supply through his means the service which he could not otherwise render.

Preventive Measures. However conscientiously the Church may regard its duty toward those who are guilty of committing crime and must therefore be punished, it is far more important that it neglect no opportunity to prevent as far as possible the growth and development of criminal tendencies in the youth. Home training and religious education are vital factors in the prevention of crime. Where these are lacking, the Church should make strenuous efforts to supply them. If it is unable to accomplish its purpose through the ordinary channels of its ministry, then it should resort to extraordinary means through parish house activities or settlement houses. This is especially true in congested communities, where children are compelled to spend practically the whole day upon the streets, and where home discipline as a consequence must neces-

sarily be lax. Playgrounds, provided by the city and supervised by persons who know and understand children, are a fine expression of the community's sense of responsibility. But in themselves they are insufficient. They have an indispensable value in a negative way. But a positive moral life is possible only where children are brought definitely under the influence of moral and religious instruction. It is in this direction, therefore, that the Church can make its most substantial contribution toward the whole problem of crime.

CHAPTER VI

WORK

The Church needs no apology for taking an interest in the subject of work. Work constitutes a large part of the normal life. And inasmuch as the whole life of the individual believer is to be lived in conformity with Christian principles, it necessarily follows that in the work which he performs and in the spirit in which he performs it, he must also seek to please God.

Moreover, the Church has a contribution to make to the larger aspect of the subject. Our age has been called the "age of labor"; that is, it is recognized as an age in which the voice of labor is being heard and its power felt as never before. As a result, much time and thought are being devoted to the labor problem. The Church also has a solution to offer for the labor problem. It is a different solution from that which is being offered by economic and socialistic writers of the day. But there are reasons for believing that it comes closer to the heart of the problem than all other attempts at solution. Under these circumstances, for the Church to remain silent would be an act of disloyalty to its convictions. Only as men learn to know what the Christian position is, can Christianity make its rightful contribution to the discussion of the whole subject.

Fundamental Principles. Before endeavoring to set forth the Christian conception of work, it is necessary to make plain the peculiar angle from which the Church approaches the problem. This approach is governed by certain fundamental principles, the neglect of which leads inevitably to a confusion of thought with respect to the Church's function. In order that the attitude of the Church may be rightly understood and appreciated, the following considerations must be borne in mind:

1. It is not the task of the Church to provide the world with a new economic system or to endorse any that may already be in practice. The desirability and necessity of some kind of system based upon justice is admitted, but it is not within the province of the Church to determine what it shall be. For one thing, no system, however adequate from the economic point of view, will in itself solve the labor problem. Selfishness and greed, dishonesty and indifference are factors to be reckoned with in any system, whether capitalistic or socialistic, and as long as these remain, the best of systems will prove only partially successful. It is with these spiritual factors that the Church is called upon to deal. They constitute its legitimate field. Furthermore, systems change. It is only a presumption that the system which now obtains will continue. There is at least a possibility that it will be superseded by some other system. For the Church, therefore, to tie up its mission and its message with a definite economic system might prove disastrous. The Church's mis-

sion and message must remain constant, however variable the economic system under which men may choose to work.

2. It is not the primary task of the Church to reform through legislative enactment. This is the form which much of the "Christian" activity in behalf of labor has taken. It has aimed to secure laws to govern every conceivable phase of the subject: the length of the working day, working conditions, the rights of women and children in industry, the matter of profit and wages. Most of these laws are good, and deserve the active support of all good citizens. Where they have been passed the reforms which they have instituted have proven beneficial. But they do not represent the end which Christianity has in view. A man is not necessarily a Christian because he obeys laws based upon Christian principles. He may obey simply because he fears the consequences of disobedience. What Christianity seeks as its end is the creation of a new spirit which will constrain men to do what is right by the power of an inner conviction, irrespective of what the law may permit or forbid. Without such a spirit, the real solution of the labor problem is hopeless. Where there is no will to do what is right, abundant opportunity for evasion will be found.

3. In its approach to the problem, it is necessary for the Church to have in mind not merely a group or class of workers, but workers everywhere, in every field of activity. For some reason, in the discussion of the problem, attention has come to be

concentrated upon only one kind of worker, the hand or machine worker, as if the solution of his immediate problem would mean the solution of the problem as a whole. It is not denied, of course, that industrialism offers its own peculiar problem. It is merely maintained that the Church's message must be a more comprehensive message than this. The employer, the tiller of the soil, the thinker, the housewife, the clerk, the business man, these are also workers, with their own peculiar problems. They, too, must exemplify Christian principles in the manner and spirit in which they do their work. And from the Christian point of view, they deserve the same consideration which is now accorded the factory worker.

Any attempt of the Church, therefore, to instruct the Christian conscience with reference to these matters must of necessity be broad enough to admit of universal application. There can be no discrimination between one kind of worker and another. Whatever principles it enunciates must be basic and comprehensive enough to be applicable in every field of activity and in all conditions. Further than this it is impractical to go. To attempt to work out the detailed application in every instance would be undesirable, even though it were possible. This must be left to be determined according to individual circumstances and in a spirit of freedom. But principles capable of general application are desirable and necessary, and these it is the function of the Church to provide.

Instead of seeking to devise a more perfect system, therefore, or of revising the existing system where it appears to be defective, or of providing definite programs for certain groups of workers, the Church's method of approach is to have regard primarily to the personal relation which the worker sustains to his work, in whatever field he may be active. Economic, political and social considerations enter in, but they are not allowed to hold the foremost places. Indeed, these aspects of the problem will be found in large measure to adjust themselves where the Christian conception of work has come to prevail.

The Old Testament Conception of Work as a Discipline. There are two conceptions of work which come to us out of the Bible, the one out of the Old Testament, the other out of the New. According to the former, work is to be regarded principally as a discipline. Diligence is enjoined for prudential reasons. The Book of Proverbs especially abounds in maxims and precepts intended to show how diligence leads to prosperity and slothfulness to want. "I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth; and thy want as an armed man."—

Prov. 24:30-34. "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men."—Prov. 22:29. "The soul of the diligent shall be made fat."—Prov. 13:4.

This is the characteristic note in the Old Testament. On the whole, it does not set forth a high conception of work, nor does it inspire to a lofty morality. At best, it reenforces the will to work and points out a common sense view of how to get along well in life. But there is no promise of joy in it or of satisfaction. When carried too far, it may even breed definite vices. The selfish man may be hardened in his selfishness and the avaricious man in his avariciousness, if he believes that he ought to be diligent simply for the sake of being diligent.

The New Testament Conception of Work as a Service. When we turn to the New Testament, we come upon an entirely different conception of work. There work is portrayed, not as a discipline, but as a service. According to the New Testament, God Himself is a worker. He is ceaselessly active in man's behalf. "My Father worketh hitherto, and I work,"—John 5:17—said Christ in the synagogue, when He was about to heal on the Sabbath Day. That is, He felt Himself called into a fellowship of work with God. Even as God could not remain inactive in the presence of humanity's need, so Christ Himself felt the call to a service which He could not refuse.

Into this fellowship of work we also are called.

for "we are laborers together with God."—I Cor. 3:9. Not that our tasks and God's tasks are identical,—God does not need our work to complete the perfection of His Being,—but the motive which inspires the Christian should be like that in God. In the presence of humanity's need, the Christian should feel constrained to use his gifts, talents, intellect, muscle, whatever his equipment, in some productive labor, which then becomes his contribution to mankind.

The Dignity and Necessity of Work. This conception of God as a worker is unique to Christianity, and as a result, Christianity is the only religion which teaches definitely the dignity and necessity of work. Work, from the Christian point of view, is not a curse, or an inevitable evil, or simply a discipline, or a means of gaining a livelihood. It is a privilege, because it is a service, and therefore is incumbent upon all. It is something which springs naturally out of the very nature of the Christian life. As long as he is able, the true Christian feels constrained to devote himself to some form of useful activity or employment. The time may come when he can "retire," when the monetary reward for his labor is no longer a necessity; but even so, he will continue to work, simply because he cannot reconcile a life of idleness with his Christian convictions. He will then devote himself to some philanthropic, civic or religious work, or to some other activity of his own choosing, in which he may continue to be of service to his fellowmen. Indeed,

there is no finer illustration of the dignity of work than that which is offered by men who need not, but who continue to work without compensation, for the joy that it gives them to perform some useful service.

The Worthiness of Work. The conception of work as a service, in the second place, imparts worth to all work, dignifying even the humble and menial task. One of the great factors in the labor problem is the increasing difficulty which a certain group of workers is experiencing in thinking of its work as worthy. Through the introduction of machinery many tasks have become trivial and monotonous, affording little opportunity for the exercise of gifts or talents, and contributing little toward the enrichment of personality. In the days when the worker was concerned immediately with the finished product and when he stood in close contact with the consumer, it was comparatively easy to regard work as a service, and to take pride in work well done. But under the present system the worker often lacks inspiration. Instead of enriching his personality, his work stifles it, and he becomes either sullen and apathetic, or restless and eager for a change.

The situation is a complicated one and cannot easily be remedied. Industrialism has come to stay, and there will always be some work that will appear trivial and monotonous. Much can be done in a material way to lighten the burden of such workers. Working conditions can be made as comfortable and inviting as possible. Recreational facilities can be

provided, and the workers organized into groups with interests other than the immediate tasks to which they must give themselves throughout the day. The worker can do much for himself in the way in which he utilizes his leisure time. If his work requires no mental concentration, he can learn to occupy his mind with interesting and helpful thoughts while his hands are busy at their tasks.

But what is most essential is that the worker continue to maintain a right attitude toward his work. Unless he keeps the human element in mind and remembers that the safety and welfare of others, as well as his own spiritual well-being, are dependent upon the fidelity with which he performs even his monotonous task, he cannot escape being swallowed up in the mechanism of the system of which he forms a part. But if he continues to be a person, with a mind that thinks and a heart that feels, intent upon proving faithful in the little task which is committed to him, he will escape the worst effects of this kind of toil. He will, at any rate, preserve his individuality, and may even find in his work the means for the cultivation of his character.

The Brotherhood of Workers. The interpretation of work as a service leads to still another good. It makes possible a true brotherhood of workers. The two great evils, constituting the most prolific source of problems at the present day, are economic individualism and class consciousness. Economic individualism manifests itself in a selfish disregard of the rights and privileges of others. It is intent

only on getting and not on giving, and it makes no effort to bring the work of the individual into proper co-ordination with the work of others. This kind of individualism may be found in the home as well as in the office and factory; among employers, producers, merchants, as well as among employees; men in the professions may be individualists, and even workers in the Church. In every instance, the effect is the same. There is friction with a loss of energy. Antagonisms appear, and the best results are not attained.

Class consciousness is inclined to produce the same results, whether it be found among employers or employees, among farmers, mechanics, artists or household servants. The tendency of those engaged in similar employment to combine in some form of organized fellowship is in itself not harmful. It may even be productive of much good. When it stimulates effort, or brings about better methods of production and distribution, or endeavors to improve working conditions, it is beneficial. But when it develops a spirit of antagonism between class and class or group and group, or when it leads to the abuse of power, by employing the organization for purely selfish ends without regard to the rights of others, it violates the spirit of true brotherhood.

Over against these tendencies Christianity views work as a unified process, in which no man works unto himself and no group is without concern for others. It seeks the cultivation of a true brotherhood, in which the idea of service looms larger than

that of individual or group success. Just as God has stored in the earth and sea wealth to minister to the common needs of all men everywhere, so Christianity would have all men everywhere convert this wealth by co-operative work into a serviceable good for mankind. In such a co-operative scheme, differentiations would continue to be necessary. There would be employers and employees, producers and consumers, masters and servants. But all would feel themselves caught up in a common fellowship of work. None would regard the other's work as unworthy. There would be mutual respect, because each would appreciate the necessity of the other's contribution and the spirit of service in which it was offered. Economic forces would continue to play their part, but in place of suspicions and antagonisms, the spirit of goodwill and co-operation would become the controlling factors.

This is Christianity's aim. It may sound idealistic, but it cannot be charged with impracticability. Where employers and employees have attempted to meet one another in this spirit, difficulties have disappeared, and a way found to adjust whatever differences have arisen.

Workers as Stewards. Finally, this conception of work as a service constitutes it a stewardship. This is another unique contribution of Christianity to the whole subject. Unless men feel their accountability to God for the use which they make of their time and talents, their influence and power, there is no force strong enough or system effective

enough to curb the selfishness of the human heart. Law may determine the length of the working day. It may compel the introduction of reforms and improvements in working conditions. It may endeavor to safeguard the rights of women and children in industry and even determine what is a legitimate profit. But so intricate is the world of work at the present day, that, unless there is present a sense of personal responsibility, it is practically impossible to avoid injustice and oppression.

Christianity would make large the personal element in industry. It would have every employer regard his employees with sympathy and understanding, and meet them in a spirit of fairness. They, too, are human beings with sensibilities and passions like his own, and deserve the consideration which all human beings deserve. It may be true that no man can conduct his business like a philanthropy and succeed. But it is equally true that no man can conduct his business solely with a view to profits and be a Christian. The physical, moral and spiritual welfare of the workers must also be taken into account, and insofar as this welfare is in the keeping of the employer, he must feel himself personally accountable for it.

On the other hand, the employee must not waste his time, work carelessly or indifferently, or abuse in other ways the opportunity which his work affords him. He, too, is accountable to God, and should therefore feel a sense of responsibility with regard to the manner in which he uses his time and

talents. If he expects his employer to treat him with consideration, he should grant the same consideration to his employer, endeavor to see things from his point of view, and co-operate with him wherever possible.

Within the last decade great progress has been made in devising the forms through which this spirit of stewardship and co-operation can express itself in an organized way. The principle of arbitration in industry, of profit sharing, of employee representation in the management, of liability and compensation in case of accident, and of old age pensions, as well as laws governing the employment of women and children, are all intended to place the relationship between employer and employee on a sounder and more equitable basis. With the creation of these forms the Church has nothing to do. It believes that they will suggest themselves where there is a genuine spirit of goodwill. It likewise believes that without a spirit of goodwill, however good they may be in themselves, these forms are not Christian. Nevertheless they indicate a healthy trend, and give promise of a day when the un-Christian aspects of industrialism will largely have been eliminated, and its method brought at least outwardly into harmony with the requirements of Christian principles.

WEALTH

Closely related to the problem of work is the problem of wealth, for wealth is in large measure

the result of work; and is conditioned by the same circumstances by which work is conditioned.

The Economic Aspect of the Problem. From the economic point of view, the problem of wealth consists in finding a method of distribution which will ensure larger participation on the part of all in the wealth which results from productive labor. According to the statistics, about two per cent of the population of the United States own sixty-five per cent of the wealth. Very likely this is not an unusual situation. But it is only lately that men have come to regard this inequality as a moral issue, and have raised the question whether it can be squared with the ideal of Christian brotherhood and service.

The Attitude of Jesus. It is a significant fact that the New Testament makes no attempt to deal with this aspect of the problem. There were rich and poor in Jesus' day, but nowhere is the fact of inequality held up as an evil in itself, needing to be remedied first before the Kingdom of God could come. On the contrary, the right of private ownership is accepted as a fact and no limit is set to the quantity of possessions which a man might accumulate and still be a Christian. Dishonest methods of winning wealth are naturally disallowed, as are also any methods which might violate any of the great social principles of the Gospel. But Jesus had no scheme for equalizing the distribution of wealth. He left it with the individual conscience

to determine what Christian duty required in any given instance.

In Jesus' teaching the emphasis is laid, first, upon the effect of material possessions upon the spiritual life. Life, according to Jesus, is more than meat, and the body than raiment. Man is created for fellowship with God in His Kingdom. Within the Kingdom are to be found the true riches, to which all other riches must be subordinated. But Jesus knew how wealth, especially great wealth, tended to blind men to the value of these true riches; how it led to fulness of life, stifled the hunger for spiritual things, made human sympathy difficult and led to the abuse of power. He therefore warns against the perils of great riches. But it would be a misinterpretation of Jesus' teaching to hold that wealth, even great wealth, and life in the Kingdom of God are mutually exclusive. When the disciples became troubled by the severity of Jesus' judgment upon riches and asked the question, "Who then can be saved?" Jesus responded simply by saying, "With men this is impossible; but with God all things are possible."—Matt 19:23-26. That is, the grace of God is sufficient to overcome the temptations which riches bring with them, as it is sufficient to overcome every temptation. Where there is trust in the grace of God, wealth will be subordinated to its proper place and made to minister to, and not hinder, life in the Kingdom of God.

In the second place, Jesus emphasized the educational and disciplinary value of material posses-

sions. He spoke of the possession of riches as a test of one's fidelity to the Kingdom. By the use which is made of them character is revealed. When they are devoted to selfish purposes exclusively, it is evident that there is neither understanding nor appreciation of the meaning of life in the Kingdom of God. The Kingdom life is a life of love and therefore unifying in its manifestations. Selfishness, on the other hand, is always divisive in its effects. For this reason Jesus demanded that His followers make their attitude toward the "mammon of unrighteousness" a serious testing of their true characters, and so of their fidelity to the Kingdom of God. Inability to spiritualize the use of money, by making it the means for creating a bond of fellowship with one's fellowmen rather than the reason for an attitude of aloofness, is an indication that one is not fitted to be entrusted with the "true riches."—Luke 16:9-12.

Thirdly, Jesus laid emphasis upon the idea of a stewardship of wealth. Whether one has much or little, whatever one has in the way of material, mental or spiritual possessions is to be regarded as a gift from God, and to be administered in such a way as to please Him and win His "well done, good and faithful servant."—Matt. 25:14-30. Only in exceptional cases is the literal renunciation of material possessions required. Ordinarily, like all other possessions, they are to be administered as a trusteeship for humanity. They are an opportunity

for service, for which an accounting will be required, and should be placed freely at the disposal of love.

The Christian Attitude. From this brief summary of Jesus' teaching on wealth it is possible to gather what the Christian attitude should be. However desirable a more equitable distribution of wealth may seem, Christianity has neither the authority nor the organization to bring it about. Indeed, as an economic problem, it falls entirely outside of the scope of Christianity. Neither poverty nor riches forms an essential part of life in the Kingdom. The accumulation of wealth is neither sanctioned nor forbidden. Only insofar as wealth bears upon character does it become a concern of the Church, and it is from this point of view that the approach must be made.

There are three fundamental principles, therefore, which should govern the Christian attitude toward wealth. Wealth should be regarded as a gift from God; it should always be subordinated to the spiritual interests of life; and it should be used in such a way as to accomplish God's will for men. The Church's message must be, "Beware of covetousness."—Luke 12:15. "Where your treasure is there will your heart be also."—Matt. 6:21. "No man can serve two masters."—Matt 6:24. Its ultimate aim must be to lead men to aspire after the "true riches," the possession of which will alone create the right attitude toward material riches. As for overcoming the inequalities which now exist, this will very likely never be feasible. As long as

men are unequally endowed, inequality in the possession of material things will be inevitable. But a Christian attitude, generally accepted and applied, would go far toward mitigating the effects of the great contrasts which are now so much in evidence. What the world needs more than an economic readjustment is the spirit of brotherhood, which would make the rich realize the responsibilities of privilege and constrain them to use their wealth, not selfishly, but in the interests of their fellowmen.

CHAPTER VII

LEISURE

Leisure is the time spent in the recreation of the faculties of body, mind and spirit. It is as much a part of life as work, and therefore needs also to be brought under the control of Christian principles.

Leisure a Necessity. Occasionally, one still meets with individuals who regard leisure as a luxury rather than a necessity and who are inclined for this reason to view it with suspicion. But on the whole, the right of the individual to a certain amount of leisure is now generally admitted. Because of the intensification of work, due to modern methods of industry and commerce, and the unequal distribution of labor, rendering mental or physical relaxation in certain kinds of work essential to health and well-being, leisure has become a necessity of life, and in most instances its claims cannot be disregarded without violating a Christian duty.

Jesus' Attitude Toward Leisure. Jesus Himself respected the claims of leisure, both as far as His own life was concerned and the life of His disciples. His intense devotion to the doing of His Father's will rendered it imperative that He take time for recuperation and refreshment. He attended a wedding feast, partook of the hospitality of the home in Bethany, watched children at play in the market

place, marked the habits of birds and enjoyed the beauty of nature. At times He withdrew to be alone in some quiet place for meditation and prayer. For His disciples He showed concern and solicitude. There were times when He took them apart into a desert place to rest awhile. He knew the value and necessity of leisure and sanctified it by employing it in the interests of the work which He had come to do.

Education for Leisure. The need of educating the conscience in the right use of leisure arises out of conditions which the modern situation has brought with it. There is, in the first place, a more general recognition at the present day of the right to leisure. The tendency everywhere is to shorten the working period. In industry the eight-hour day is becoming more and more the practice. Business houses, likewise, are decreasing the hours of labor. In many places the Saturday "half-holiday" has become the rule, at least during a part of the year, while the annual holiday of a few weeks during the summer months has become almost the universal custom. As a result, many workers have more time at their command than was formerly the case. Whether this will prove beneficial or harmful in the end will depend entirely upon the use which is made of this free time. Unless men learn to employ their leisure profitably, it can become the source of many temptations.

The changing situation with respect to home life is also a factor to be reckoned with. Formerly, the

home offered ample facilities for the enjoyment of leisure, but the tendency today is to seek recreation outside of the home. This imposes an obligation upon the individual to exercise a wise discrimination in the choice of his recreational activities. Unless his conscience is enlightened and he is taught self-restraint, he can easily be led into practices which, if not harmful in themselves, can at least become a hindrance to his truest and best self-development.

A third reason arises out of a general tendency in education at the present day. There was a time when education, especially the higher education, furnished men with the resources upon which they could draw with profit and enjoyment in their hours of leisure; when it taught them an appreciation of literature, of the arts and of nature, and made them independent to a large extent of the need of all forms of commercialized recreation and amusement. But education at the present day is very largely education for professional or technical efficiency. Men are trained to work and not to play, and, consequently, many find themselves without the ability or good judgment to determine how to utilize their leisure so as to make it best serve the needs of their own personalities.

THE CHRISTIAN USE OF LEISURE

The demands of different personalities are so various that it is impossible to lay down definite rules and precepts to govern the employment of

leisure. Only general principles can be offered, and even in the application of these, wide latitude must be allowed.

Recreation and the Claims of Personality. One of these principles, generally applicable in almost all instances, is that, in the employment of leisure, the worth of the whole personality, body, mind and spirit, must be held in view. The employment of leisure must neither be standardized nor governed by erratic impulses. It must be regulated with a proper regard to the needs of the individual personality.

This is a principle which is frequently violated at the present day. Men determine how to spend their leisure either by what others are doing, or on an impulse which is nothing more than a violent reaction from the intensity with which they prosecute their work, or with a view solely to a greater efficiency in the particular sphere which constitutes their daily occupation. In each instance there is more or less disregard of the needs of the individual, and the opportunity which leisure affords to develop those parts of the personality which find no normal exercise in the hours of work is lost.

From the Christian point of view, the claims of the individual personality cannot be disregarded. While it is true that part of the enjoyment of leisure lies in the freedom which it brings with it to do the things we like to do, some plan or system is necessary, if the privilege is not to be abused. Where, for example, the daily task requires severe mental

concentration, the personality craves a form of recreation which will not only divert the mind, but maintain the healthy functioning of the body; and where, on the other hand, the daily task requires no severe mental strain, diversion may well be sought in the things which edify and enrich the mind.

A judicious employment of leisure would accomplish much to relieve the high tension under which work is carried on at the present day. The executive or brain-worker might lose something of his nervous irritability, and the hand or machine-worker something of his sullen discontent, if each improved the opportunity which his spare time afforded him according to the demands of his own personality. As it is, leisure is more often abused than used legitimately. In general, there is neglect of the quieter and more edifying forms of recreation in favor of what is more violent and exhilarating, and as a result, many a worker returns to his task after a period of recreation more tired in body and jaded in spirit than before. There is need of a strong voice of protest at the present day to call men back to sanity on this subject.

The Use of Sunday. Sunday is "the day of leisure." It is the day on which men ordinarily lay aside their customary tasks in order to be able to devote themselves to other things. How to employ the leisure which Sunday affords is a question which is being constantly agitated, and on which there is a wide difference of opinion. Much of the difficulty is due to the fact that the day has a sig-

nificance for the Christian which it does not have for the worldly man. For the Christian, Sunday is primarily the day for the recreation of the spiritual life through participation in the worship of the Church. It is this purpose which dominates his observance of the day and determines for him what he may or may not do. For the worldly man it has no such significance. It is simply a day of rest, and freedom is demanded to use it according to his own view of the opportunity which it affords him.

As far as his own use of Sunday is concerned, therefore, the Christian should be in the clear. The claims of his spiritual personality should be respected as highly as those of his mental and physical personality. He should avoid as far as possible whatever distracts him or is out of harmony with the primary purpose of the day from a religious point of view. He should likewise avoid depriving others unnecessarily of the opportunities of worship and rest. Beyond these general propositions, it is impossible to lay down rules for the observance of the day. In matters of detail, each individual Christian must learn to govern his conduct according to the requirements of an enlightened conscience.

In addition to his own observance of the day, however, the Christian owes a duty to his fellow-men which will make him solicitous for the day from another point of view. Even though men cannot be compelled by law to observe the day religiously, there is no reason why they should not be restrained from violating the general attitude toward the day.

Sunday, by common consent, has been made the day of rest, and its observance in this respect provided for by law. Behind these Sunday observance laws, however inadequate they may seem because of changed conditions, lie great, fundamental facts and principles which are of permanent value and cannot be disregarded without endangering the liberties of the people. Were these laws to be abrogated or relaxed to such an extent as to destroy Sunday as an institution, thousands would immediately be swept into the maelstrom of an uninterrupted industrialism and commercialism, where they would be deprived of their liberty more effectually than under some form of political servitude.

This new form of slavery is constantly threatening, and Sunday with its enforced rest is one of the great bulwarks safeguarding the people against it. The Christian citizen will not be indifferent, therefore, to Sunday legislation. While he realizes that the motive behind this legislation is entirely different from the motive which actuates him in the observance of the day, he will appreciate its purpose and support it actively. The need of a day of leisure is generally recognized as an essential of well-being, and cannot be disregarded without serious consequences. Whatever can be done to ensure it, through the ballot or in any other legitimate way which will not coerce the consciences of men as far as the religious significance of the day is concerned, should be regarded a duty.

Amusements and the Christian Life. There is

another principle generally applicable to the Christian use of leisure. It concerns chiefly the matter of amusements and may be expressed thus: In the employment of leisure, nothing that is sinful in itself, or that does not comport with one's vocation as a Christian should be engaged in. This appears self-evident, and as a general principle will be readily endorsed. But in the interpretation of what does or does not comport with the Christian vocation there is likely to be disagreement. Certain amusements will be regarded as un-Christian by some, while others will be inclined to see nothing in them out of harmony with the Christian life.

From the evangelical point of view, Christianity cannot determine by rule what is or what is not permissible. To do so would be to usurp the function of the individual conscience. It can enlighten the conscience. It can point out possible or probable evil effects which, under certain circumstances, may follow in the wake of conduct not in itself sinful. But it cannot claim the right to determine for the individual the kind of amusement in which he may rightly engage. This must be determined in each individual instance, according to the time, place and condition.

On the whole, public opinion within recent years has undergone a healthy change with respect to this whole matter. The evangelical idea of freedom has come more and more to be recognized as the principle according to which individual Christian conduct must be determined. In place of an outward

discipline imposed by the Church or other authority it is now recognized that an enlightened conscience must be made the guide. This has shifted the responsibility very largely to the individual; but it has served, on the other hand, to place Christian conduct on a far more secure and rational foundation.

For one thing, only an enlightened conscience can be a sufficient guide for all occasions. When conduct is governed according to rules, it is provided with a guide for such occasions as can be brought under the rules. But in every life emergencies arise when rules are of no avail and it becomes necessary to resort directly to conscience. Unless the conscience has been trained to distinguish between good and evil, not according to rules, but according to principles, it is likely to lead to moral indecision or even to an error of moral judgment.

In the second place, only an enlightened conscience can point out duty in those instances in which indulgence may not be wrong in itself, but only in its probable effect upon character. There are certain forms of amusement in which many can indulge without any harm whatever. For others, however, these very amusements will have disastrous consequences. Where there is a lack of self-control, and an individual feels himself being caught in the grip of an irresistible passion, his conscience must speak and be heard, if he is to be brought to a realization of the moral import of that which he is doing. Rules will not suffice.

So, likewise, can conscience alone serve to distinguish between what is sinful in itself and what is sinful only by reason of certain associations. Not only is evil sometimes called good, but good is sometimes called evil because of failure to distinguish between the legitimate use of a thing and its abuse by those who are evil in heart. The severe prohibitive attitude, which would deprive the Christian of an innocent form of amusement or recreation because some abuse it, is unreasonable. The Christian has a duty of love which should make him willing to surrender his privilege out of regard for others. But this duty devolves upon him only when the "weak" conscience of his brothers is due to immaturity or moral impotence. He then foregoes what is his right lest he give offence and become a stumbling-block. When, however, the weakness of the brother is due to a deliberate and obstinate refusal to admit the truth, the Christian may be compelled to give offence, as Christ gave offence to the Pharisees by His conduct on the Sabbath Day, and Paul gave offence to certain Jewish Christians by refusing to circumcise Titus.—Gal. 2:3-4. To surrender to the weak brother under such circumstances would involve compromising Christian convictions and making the "weak" conscience the standard of Christian living. In order that the Christian may be able to determine when and where and under what circumstances he may engage in card-playing, dancing, the theatre and similar amusements, he must be taught to rely upon a conscience which has

been trained to perceive moral truth accurately, so that it is able to distinguish between essentials and unessentials. No rule will be adequate. Only a conscience that is quickened by a love grounded in the truth of the Christian life and devoted to the true welfare of others will suffice.

Finally, only an enlightened conscience can impart the frankness and sincerity to conduct which are essential to a healthy and joyous Christian life. Christianity aims at conduct which is not only outwardly proper, but which results from a will that is good. It does not come with a prohibitive message, "touch not, taste not, handle not,"—Col. 2:21, but with a transforming Gospel, teaching men to know what is the good and acceptable will of God, and giving them power to perform it.—Rom 12:2. As long as the Christian cannot justify his conduct by an enlightened conscience, but does what he does because he has been taught by rule to do so, or because some other external authority determines his choice for him, he can find little joy in life. His moral life will not even be safe. Should the external authority be withdrawn for any reason, he would find himself without any effective restraint, and would probably abuse his freedom by interpreting it as a license to do what he pleased. This is the danger which is threatening today. Old standards have largely been outgrown. There is a freedom, frankness and unconventionality abroad which were unknown to a former generation. In themselves these are desirable and should not be

repressed. But they need guidance and restraint. Unless there is substituted for the older form of discipline the discipline of a trained and enlightened conscience, the present trend is full of temptation for the youth.

The Christian solution, therefore, of the problem which amusements offer is the development of character through the cultivation of a love of what is good and true and pure. Only in this way can one be prepared for a life of freedom. The discipline of a strict prohibitive attitude has its place in this training. For those who have not yet come to maturity or who lack self-control it may be the only safe course to pursue. But even then it should be regarded as only a necessary preparatory step in the training of a life for freedom.

The removal of temptation through the exercise of a censorship over commercialized amusements also has its proper function to perform in the solution of the problem. Without a censorship of the "movie," the theatre and the public dance hall, these institutions would soon be found catering to the most depraved taste. But while such a censorship succeeds in removing temptation in its gross form, it is obviously insufficient to safeguard the morals of the young. There is much that comes within the law which is harmful in its effects.

Private censorship is another means available to the Christian. It is not only his right but his duty to protest when his moral sensibilities are offended by what is offered the public, and he is convinced

that the moral life of the community is being menaced. Such protests, conveyed in a courteous way to those who are immediately responsible, often produce salutary effects. They serve to indicate that the taste of the community is not as depraved as the management thought it was, and that it is necessary that this fact be borne in mind, if it is desired to succeed.

In its last analysis, however, the problem is an individual one. It reaches down into the home life, and is more dependent upon the kind of culture which is imparted there than upon any other factor. And if the home fails, then the Church must not refuse to accept the challenge, and by a system of thorough religious education, which aims not merely to impart information but to train character, prepare the youth of today for the freedom which will be theirs tomorrow.

Gambling. There is one form of amusement which the employment of leisure sometimes takes, which Christianity condemns unequivocally. This is gambling. Gambling is taking the risk of winning from or losing to others without creating anything of human or social value in return. In gambling, the element of service is entirely lacking. Sometimes it is engaged in, in a mild form, among friends to add zest to a game, or in a spirit of adventure, and under these circumstances it is considered harmless. But it should not be forgotten that it is its effect upon character which gives gambling its evil name. The material results may be negligible,

but the results upon the characters of those who cannot resist its lure are disastrous.

The evil of gambling lies, in the first place, in its tendency to displace the true personal powers of reason, judgment and effort with a reliance upon chance or a spirit of adventure. There is a form of adventure which has its legitimate place in life and serves to call out certain good qualities in human nature. But it is not the kind of adventure in which the gambler delights. Maeterlinck has forcibly described this aspect of gambling when he says: "Gambling is the stay-at-home, imaginary, squalid, mechanical, anaemic and unlovely adventure of those who have never been able to encounter or create the real, necessary, or salutary adventure of life. The true man bravely faces the uncertainties and difficulties of life, determined to battle through the victory by the exercise of the powers that God has given him. The gambler, doing nothing for himself, hopes that chance will do it for him."

In the next place, gambling leads to a confusion of moral values. There can be no moral claim to what is won by gambling, and, consequently, no moral sense of its real value. This is abundantly illustrated by the professional gambler's attitude toward money. The power of money to do good or to satisfy legitimate needs is unappreciated. As a rule, the gambler avoids all social responsibilities. Even his own family is allowed to suffer. If he wins, his money is soon squandered; and if he loses,

he is indifferent to the sufferings of others which his loss may cause. Few gamblers have died rich or have left any lasting monuments by which to be remembered.

Thirdly, gambling is a form of covetousness, and therefore easily induces to dishonest practices. This has been its almost invariable result. Even in private life, where gambling may be engaged in presumably as a pastime, this element of covetousness remains ill-concealed. Sometimes it appears in the passion for the game, sometimes in the bad temper of the loser. When it is allowed to go unchecked, it is bound to weaken the moral fibre and lead to dishonest practices. Against this sin of covetousness the Christian must always be on his guard. It is one of the great and insidious sins of life, the prolific source of many evils; and everything which is inclined to increase its power over self, or make it more difficult for others to resist its temptations, should be avoided.

What the situation may be at the present time with respect to gambling it is difficult to say. There are reasons to believe that even Christians need to be warned and instructed occasionally with respect to the evils which it involves.

Drinking. There is another practice associated ordinarily with the way in which men spend their leisure to which attention should be called. It is the practice of drinking strong drink. Prohibition has become the law of the land. This virtually closes the matter of obedience as far as the Christian is

concerned, for the Christian believes that loyalty to the state demands that the law be respected. But in view of the present situation with respect to the enforcement of the law, there is still need of instructing the conscience.

Evangelical Christianity, it is true, does not teach that the use of strong drink apart from its abuse or its evil associations is in itself sinful. Nor does it hold that men can be made good through the power of law. It believes in the necessity of law, but it cherishes no vain belief in the power of law to transform human nature. Nevertheless, there are reasons why the Church should not remain silent on this difficult issue. There are aspects of the problem which make it of immediate concern to her. It is the function of the Church to train its members to habits of sobriety and self-control through the transforming power of the Gospel. But it is also its function to foster such a spirit of brotherly love as will make its members have due regard to the effect which their example has on the character and conduct of others.

The appeal to personal liberty, which is most often resorted to in opposing the law, is a legitimate appeal, both from the religious and political point of view, and the arguments which are being advanced on the basis of this appeal are, theoretically, valid arguments. But there are two reasons why they are inconclusive. The first is that prohibition has become the law of the land. This in itself is sufficient reason why the individual citizen should

submerge his own will in the will of the majority. The second is that intemperance has come to be regarded in almost all civilized countries as a social evil, and not merely as an evil in which the individual is concerned. The widespread abuse of strong drink and its effects upon the physical, mental and spiritual life of those who lack self-control; above all, its tendency to increase poverty, misery, disease, vice and crime, and to cause suffering among those who are the innocent victims of the intemperance of others, render it necessary that society as a whole concern itself with the problem. Under these circumstances, the claim to the right of individual liberty in the matter must be seriously questioned. The Christian, at any rate, should be willing to surrender his personal liberty in this instance out of love for his fellowmen.

It may be that the best method of solving this problem has not yet been discovered. Other nations are wrestling with it, and a great variety of solutions is being offered. In the meantime, the Christian citizen should do nothing to increase the difficulty which his own nation may be experiencing in making effective its own method of solution. He should seek to lift himself above all partisan considerations, above all purely selfish motives and inclinations, and view the situation in its large human aspects. Criticism may be unavoidable, but it should, at any rate, be constructive criticism, and be directed toward helping and not hindering the finding of an ultimate solution.

CHAPTER VIII

WAR

Since the World War there has been uninterrupted discussion of the ethical teaching of Christianity on the subject of war. For the most part, this discussion has disparaged any attempt to justify war from the Christian point of view. While the opinions expressed have varied from an extreme pacifism to a moderate justification of the necessity of armed resistance, in almost every instance it has been taken for granted that war and the spirit of Christianity are diametrically opposed and therefore mutually exclusive.

The Preesnt Day Attitude. The reasons for this emphatic repudiation of war, as far as Christianity is concerned, are not hard to find. Disillusionment is at least partly responsible. One need only remember the enthusiasm, the high idealism, even religious consecration, with which many set out as soldiers in the late war. It was not a war, it was a crusade on which they were engaging, with some of humanity's loftiest spiritual possessions at stake. And then came the awakening, the awful reality of modern warfare, with its filth, temptations, deceptions, lying propaganda, cruelty, poison gas, suffering and death. No good, it was felt, could be worth such a price. At any rate, the means by which any

good was so obtained should not be called Christian.

Fear has also contributed to the present day attitude, not personal fear, but corporate fear; fear of the terrible consequences which another war might have for western civilization and for the Christian religion itself. It has become evident now that war cannot be confined to a restricted area. The economic solidarity of the world has made it impossible to say when and where a war, once begun, will end. It has likewise become evident that it is impossible to engage in modern warfare, whether as winner or loser, without tremendous sacrifices. Not only is the full strength of the nation's manhood required, but all the resources of a nation must be placed in the balance, if war is to be waged effectively. All this, together with the frightful prospect of another war in which the newest devices for destroying property and human life shall be employed, makes men shrink back from the prospect of what might easily prove a worse cataclysm than that through which the world has so lately passed and from which it is so slowly recovering. It may well be that civilization will not be able to stand the strain. Men fear this, and for this reason know no other alternative: either war, with the collapse of western civilization, including Christianity, or the supremacy of the Christian ideal and the repudiation of war.

But by far the most potent factor in this new attitude is the growth of a humanitarianism which cannot regard war as otherwise than barbarous and

cruel, and out of all harmony with what Christianity teaches with respect to love and the worth of the human personality. The contradiction between this characteristic attitude of Christianity and the attitude which comes to the surface in war has become intolerable, and men are no longer willing to endure it. Either life must be regarded always and under all circumstances as having inestimable value, or Christianity must capitulate in favor of a war system which has the right and power to destroy it ruthlessly.

This is the trend of thought at the present day. That it is at least partly due to the reaction which was inevitable after the unprecedented strain of the war period is undoubtedly true. But it is impossible to account for it entirely in this way. There are sufficient evidences to indicate that the protest which it expresses is of a permanent nature, and will not be satisfied until the desired end has been attained, or at least a serious and heroic effort made to find a better way.

The Teaching of the New Testament. When we consult the New Testament to discover what Christianity's attitude toward war should be, we meet with a difficulty. There is no definite pronouncement on war, at least none definite enough to enable Christians readily to form a common conscience on the matter. References are made to it. It is used for illustrative purposes. But no direct light is thrown on it as an institution from the ethical point of view.

This makes it necessary to exercise care in determining what the Christian attitude should be. The use of isolated Scripture passages will not suffice. One may prove too much or too little by appealing to individual texts. Christianity must be taken as a whole, and interpreted according to its essential spirit and truth in order that the matter may be seen in its true light. For this reason we will confine ourselves to the statement of principles, and attempt on the basis of these to arrive at a valid judgment.

Love the Genius of the Christian Life. It is well to begin with the place which love holds in the Christian system, for it is Christianity's teaching on love which is causing the greatest difficulty. Love is recognized as the genius of the Christian life. It is the great dynamic upon which the Christian relies and with which he hopes to transform the world. But love seeks to win men by persuasion, to overcome evil with good. Its qualities are patience, forbearance, forgiveness, kindness. It is, therefore, the very antithesis of the war spirit. Even apart from the long category of sins which invariably accompany actual warfare, war by its very nature seems opposed to the Christian ideal. The Christian ideal is to control men by the power of love. War, on the other hand, is the armed conflict of states, in which each seeks to impose its will upon the other by force.

This is the conviction under which many are laboring at the present day, and which is raising

serious doubts in their minds as to the right of the Christian to engage in war under any circumstances. It is a conscientious conviction and deserves the greatest respect. The honesty and sincerity with which it is held in most instances cannot be doubted. And yet there are factors which it overlooks which must also be taken into account, if the Christian life is to be seen in its true perspective and Christian duty interpreted correctly.

The Sphere of Love a Limited Sphere. One of these factors is the limited sphere of love. While it is true that the Christian life is a life of love, it is a fallacy to regard the world as ready in all respects for the complete manifestation of this life. Were all men sincerely Christian, little difficulty would be experienced in carrying out Christ's precepts. But the world is not yet Christian, and, consequently, love, the kind of love which Christianity inculcates, is not the common possession of all men. Only those who are within Christ's Kingdom and who have experienced the transforming power of grace possess it. This limits the possibility of the fulfillment of Christian principles definitely to those who are within the Christian community. To expect men to act according to Christian principles before they have been Christianized would be unreasonable. Insofar as the world has not been brought under grace, it is without the inclination and the will to make love the controlling passion.

Love and Non-Resistance. This raises the question as to the Christian's attitude toward those

who are unwilling to reciprocate his love. How shall he treat those who take advantage of his patience, spurn his peaceful intentions and persist in injuring or offending him? Shall love constrain him to offer no resistance? Is it the duty of the Christian to submit to wrong without limit? So the pacifist contends. He makes Jesus' teaching with respect to non-resistance—(Matt. 5:38-42)—the one comprehensive and all-powerful obligation of the Christian life, believing the literal fulfillment of His precepts to be not only a matter of duty, but the surest and speediest way of winning the offender, and thus realizing the Christian ideal.

But this attitude leaves out of account a very important element in the teaching of the New Testament. While love constrains the Christian to show goodwill toward all, even toward his enemies who would injure him, it does not impose upon him the obligation of complete non-resistance. There is an alternative to the method of love according to the New Testament. It is neither presumed that love itself will be able to preserve the moral order, nor is it demanded that the Christian place himself unreservedly at the mercy of the evil-doer. In addition to the order of grace with its control by love, there is an order of law with its system of penal justice administered by the state. This order of law is imperfect, and, in comparison with the order of grace, represents an inferior method of control, but it is also of divine appointment, and fulfills an indispensable function in a sinful world. The state

is "the minister of God, a revenger to execute wrath upon him that doeth evil."—Romans 13:4. Where love exhausts itself to no avail, the Christian, although he lives under grace, may have recourse to the order of law, and appeal to the state for protection and justice.

It is in this way that Christ's precepts of non-resistance must ultimately be fulfilled. When men cannot be restrained from evil in any other way, the preservation of the moral order demands that they be brought under law. It is thus that God Himself deals with a sinful world. He offers men His love; but if they spurn it, His justice steps in to deal with them on the plane of law. Under no circumstances, however, must the Christian be guilty of seeking vengeance. He is not to be overcome of evil, or oppose evil with evil. Hatred, malice, vindictiveness must have no part in his life, whatever the injury he may be compelled to suffer. In his personal attitude toward the offender he must resist any impulse to allow selfish motives to actuate his conduct. But unlimited non-resistance to evil is not demanded of him. In the life under law, administered by the state, divine provision has been made for a world not yet under grace, and this is the refuge of the Christian. Without some such system of control, moral chaos would result.

Christianity and Preparedness. In general, no exception is taken to the means which the state employs to preserve the domestic peace. The necessity for an adequate police force is recognized, and

those who are engaged in this work are not regarded as violating in any way the spirit of the Christian life. Even the use of force is not condemned. But on the question of preparedness for war, a wide divergence of opinion has appeared. One group maintains that a condition of preparedness is the greatest safeguard against attack or oppression, and therefore advocates not only a large army and navy, prepared at an instant's notice to strike, but a systematic course in military training for the youth. On the other side are those who contend that it is just such preparedness which increases the possibility of war, by cultivating an aggressive war spirit, and making difficult the exercise of patience and forbearance in the event of provocation.

There is some truth on both sides of the argument. Theoretically, it is a nation's duty to stand ready to defend its citizens against the attack of lawless nations as well as lawless individuals, and the sufficiency of this preparedness will always depend upon the degree of safety which the general situation among the nations of the world and the state of public opinion allow. On the other hand, it is doubtlessly true that preparedness itself is a contributing factor to the warlike spirit. Yet disarmament will not take place until some other means of enforcing international justice has been provided. The solution, therefore, seems to lie in cultivating both movements, toward disarmament and toward establishing some agency for the adjudica-

tion of international disputes, simultaneously. It is evident that there will be no general movement toward disarmament until confidence has been established in some other method of defence, and this confidence will not be established as long as nations continue their race for armaments.

On one point at least all sane men are united. Competition in the matter of preparedness is disastrous to the economic and cultural development of the world. The huge sums of money which are being spent annually upon armies and navies, and the withdrawal of great numbers of men from productive labor are producing an intolerable situation in many countries. Taxes are increased, sacrifices enforced, and enterprises of a constructive nature neglected. Fortunately, the evils in the present system have been recognized, and a beginning has been made in the way of a systematic and equitable limitation of armaments. But much more needs to be done before there will be a return to sanity.

Substitutes for War. The limitation of armaments with the prospect of total disarmament is, therefore, one of the steps which must be taken in order to get rid of war. But at the same time, it is necessary to supply a substitute in the form of a tribunal for the administration and enforcement of international justice. Unless nations are adequately assured that the interests of their citizens will be otherwise protected, they will not be inclined, nor would it be right for them, to renounce their individual responsibility in this respect. Some

international substitute for war, in which there would be general confidence, must first be devised.

This seems to be the most natural method of abolishing war. There are individuals, it is true, who believe that it is not necessary to wait until this substitute has been found; who hold on the contrary, that it will not be found until some one nation has the courage to lay down its arms; lets it be known that it will not resist attack under any provocation; and thus demonstrates its goodwill and passion for peace. Such a gesture, especially on the part of a rich and powerful nation, it is held, would be irresistible; and immediately other nations would follow the example and wars would cease. What would actually happen in such a case it is hard to say, for it has never been tried. Small nations have sometimes been protected by a balance of power among the larger nations, and have therefore found it unnecessary to maintain an army or navy. But there is nothing in history, either ancient or modern, which would justify the conviction that a rich nation would remain unmolested under such circumstances or would be allowed even to retain its freedom. At any rate, there seems little likelihood of any nation attempting the experiment.

There is another group who are likewise out of patience with the idea of waiting for an international tribunal, but who would resort to more drastic measures in order to end war. They would make war in itself sinful, declare all those who participate in it guilty of the crime of murder, and

thus make it impossible, at least for Christians, to take part in war without feeling that they thereby renounced all right to be called followers of Jesus Christ. Were war to be "outlawed" in this way by the enlightened consciences of men everywhere throughout the world, it would be practically impossible for any nation to go to war; and wars would necessarily have to cease.

There may come a time when such an attitude will be justified; when an adequate substitute for war shall have been provided and there will be no need for any nation to go to war in order to obtain justice. To resort to war then would be a sin and a crime. But to anticipate that time and make participation in war for any cause a sin, irrespective of the situation which may obtain among the nations of the world, or the consequences which might follow failure to defend one's own country, carries with it serious implications. For one thing, it casts aspersion on those who have been, or who may in the future be, compelled by the logic of events to go to war. War is not Christian. One should never speak of "blessing" a war, however justifiable a war it may seem to be. War always calls for deep repentance. It is the total negation of the Christian ideal of brotherhood, having its source in the sinfulness of the human heart. Yet because it is the effect of humanity's sinfulness, the expression of the sinfulness of the human nature with which all are born into the world, it may be impossible for the individual to escape participation in it. Slavery

is also sinful. It is the negation of the Christian ideal of the sacred worth of the individual personality. But in the Apostolic Church it was not required of Christian slaveholders that they liberate their slaves; nor were Christian slaves urged to seek their liberation. As an institution, slavery was accepted as an inescapable condition of life in that day, and masters and slaves were alike received into the membership of the Christian Church.

In the second place, the attempt to bring about the cessation of war through refusal to participate in it under any circumstances is contrary to the methods according to which Christian ideals must always be realized. Christianity is revolutionary in its ideals, but not in its methods. It seeks to attain its ideals in a progressive way. Only when conditions have become ripe for social innovations is it safe or expedient to inaugurate them. When Christians still constituted a small group in the Roman Empire, pacifism flourished among them for a time. But as the group enlarged, it had to be abandoned. To have continued the attitude would have resulted either in making of Christianity a sect, without vital contact with the world, or it would have led to moral chaos. Whether or not conditions are ripe for a drastic step forward in our generation depends on what would happen if the enlightened conscience of the world would refuse to defend against attack and spoilation what it regards as indispensable to the moral order of the world. If the moral order should be safeguarded without a resort

to war, then refusal to go to war is not only justifiable, but a solemn duty. But if there is no guarantee that the most sacred possessions of humanity would remain inviolate without war, then the defence of these possessions even with one's life becomes a duty.

There is still another attitude toward war which needs to be considered. It is the attitude which refuses to believe in a warless world for dogmatic reasons. It points out that, according to the description of the Last Times, among other evils to which humanity will then be subjected will be "wars and rumors of war." From this it concludes that war as an institution is ineradicably written into the life of a sinful humanity, and that it is therefore futile for men to attempt to eliminate it or even to control it.

Something may be said in favor of this interpretation. The import of the Scriptures does seem to be that the forces of righteousness and unrighteousness will continue to be opposed until the end of the world. To expect Christianity to effect such a change in humanity as a whole as will avert all conflict between the good and the evil cannot be maintained as the Christian view. But this does not necessarily establish the form which this conflict must take. There are other ways of carrying it on besides the resort to arms. Within the borders of a nation there is unceasing conflict between the good and the evil, but it is not found necessary to engage in armed conflict. And so, likewise, among nations

there will always be need of coercion of some kind to maintain the right, but these coercive measures need not necessarily take the form of war in its technical sense. Other means of coercion may be discovered to accomplish the results without the costly sacrifices which war now entails.

While the Christian, therefore, may feel constrained by the teaching of the New Testament to believe in the continued necessity of conflict, he is not required to uphold the war system or to justify it from the Christian point of view. If war at one time was an inescapable evil because no other solution was possible, it may eventually become a sin, because, under the moral transformation which Christianity is effecting, the way may be opened for the peaceful solution of international disputes.

The New Conscience on War. The question, therefore, may seriously be asked, as it is being asked, whether the time has not come for Christian nations at least to exemplify in their attitude toward one another the principles which have come so largely to govern the lives of individuals. Christianity has been a force working as a leaven in the world for almost two thousand years. During this period it has effected tremendous changes. Evils which at one time may have seemed irremediable have been overcome by its quiet but persistent onslaught. What is practically a new civilization has arisen under the inspiration of its teaching. On the whole, men have learned to curb their passion. Even in the face of injury or insult they no longer

take vengeance into their own hands. The vendetta and the duel in almost all civilized countries have been displaced by resort to the orderly processes of law. No sane man would any longer defend the use of brute force as a means of determining the right. No cultured man would stoop so low. Manliness has come more and more to be associated with self-control, with patience and forbearance and with the spirit of reconciliation.

May not the present, almost universal, restiveness under the war system, therefore, be an indication of true progress, the natural expression of a transformed will? May it not indicate that the time has come to apply with confidence to the larger relationships of life the code which has proven so effective in maintaining the peace between individuals? Not that the need of all forms of coercion has been done away,—coercion of some kind will still be required to preserve the international peace no less than the domestic peace of nations;—but is it not possible for nations to deal with one another on the plane of justice, administered by law, rather than on the plane of force, administered through a system of warfare? This is the question which men are asking in all seriousness today. The traditional attitude of nations toward one another, the proud, unyielding, unforgiving attitude, with its suspicions, recriminations and readiness to resort to force to maintain what each conceives to be its rights, has come to appear reactionary, even barbarous, in the light of civilized practices, and a

persistent demand is being made for a better way.

The Duty of the Christian Church. In view of this demand, the duty of the Christian Church becomes plain. Upon it devolves, in the first place, the task of increasing the world's stock of goodwill, by bringing men more and more under the power of the Gospel of Jesus Christ. This is the prime requisite. Without goodwill, confidence is impossible and no permanent progress in the direction of a lasting peace can be made. Unless men learn the power of a self-sacrificing love at the foot of the cross, it is hopeless to expect them to manifest the spirit of reconciliation toward those who injure or offend them. Whatever plan is adopted, patience and forbearance, sacrifice and service will always be the large factors on which its success will depend, and these it is within the power of the Church to increase and multiply through the Gospel which has been given it to preach. To neglect this task in favor of some other activity which might give promise of speedier success, would not only be a perversion of the Church's function, but would deprive the world of what it needs most to insure peace.

Education is the other great obligation resting upon the Christian Church. By helping men to apply Christian principles to the duties of world-citizenship the Church can assist materially in bringing about a warless world. It is in time of peace that the conscience must be instructed with respect to war. When the war clouds have once

appeared, the calm, unprejudiced weighing of arguments becomes impossible. But in time of peace the Church can lay the foundation for an attitude which will refuse to be swept from its moorings by any propaganda, however lurid and specious, which distorts the truth. Men can be taught to place humanity above the nation, to interpret patriotism in terms of service, to learn to regard the citizens of other nations with respect and esteem and to value their good qualities at their true worth. Above all, men can be taught to subordinate material values to spiritual values. Economic greed, imperialism and false patriotism have been the most prolific causes of war. These the Church should expose in their true light, by enlightening the consciences of men and teaching them to aspire after loftier ideals.

The Church should likewise seek to mold public opinion. It should seek to leaven the life of the nation. Education for peace should become the trend in the public school system. The art of writing history should be revised. Coming generations should be taught to exalt peace rather than war, goodwill rather than a narrow patriotism, esteem for the contributions which other nations have made to civilization rather than a boastful self-glorification. Politics should also be redeemed from the sordid, selfish nationalism which so often dominates its outlook. The statesman in the formulation of policies and the legislator in the making of laws should be taught to place humanity above the nation,

service above gain, and righteousness above glory. Given the will to peace, and an educational system intent upon instructing men in the art of peace and there is no reason to believe that the way to peace will not be found.

There is still another contribution which the Church can make. It can engage in a world-service as a concrete illustration of goodwill. It is impossible to overestimate the value of the constructive service which the Church rendered by coming to the assistance of nations in distress after the war. The seeds of a better understanding and appreciation were thus sown. Ties were formed which will not lightly be broken. Suspicions were allayed and a beginning made in breaking down those nationalistic barriers which have served so often to keep men apart. By increasing and intensifying this kind of service and making it a permanent feature of its work, the Church can exemplify its teaching with respect to the family of nations, and thus lead men to a better understanding of the obligations and benefits of Christian brotherhood.

CHAPTER IX

RACIAL RELATIONS

The race problem is one of the newest problems with which civilization has been called upon to deal. There has always been a race consciousness. Men of the ancient world no less than the modern were aware of racial differentiations. But only within recent times has this race consciousness developed definitely into race antagonism. With the invasion of the territory of one race by members of other races, due partly to the pressure of populations, partly to economic competition and the desire for cheap labor, the different races have been brought into a new relationship with one another. Their interests, aspirations and ideals now conflict. A new race sensitiveness has appeared. There is friction and antipathy; and unless a satisfactory adjustment can be made, there is danger lest the situation develop into a serious menace to the peace of the world.

Definition and Nature of Race. When we speak of race we seem to speak of a fact which is definitely established and easily perceived. Yet the term "race" is hard to define. Ordinarily, color is made the basis of differentiation; and the human race is divided into the white, black, brown, yellow and red

racess. But this classification is neither scientific nor practical. There are dark-skinned people who are members of the white race, and light-skinned people who are members of the brown or black race. Even when there are added to the color of the skin certain physical, mental and spiritual characteristics, we have not yet made plain the idea of race. While there are racial types, within each race will be found differences greater than those which separate one race from another, so that individuals of different races may find more in common than individuals of the same race. In order to understand all that is comprehended under the term race it is necessary to enlarge the definition to include not only the color of the skin and certain other easily distinguishable characteristics, but also habitat, culture, inheritance, social standards and ideals. These all enter into the idea of race to give it the peculiar meaning which it conveys to the mind.

Racial differentiations are real. As far as attainment and experience are concerned, there is no such thing as racial equality. One race differs from another just as one individual differs from another. But there is no scientific justification for believing in a fixity of race character or race possibility. Whatever differences exist have resulted primarily by reason of forces from without, climate, environment, the presence or absence of motives, opportunities and inspirations; and only secondarily by reason of forces which are inherent in the phy-

sical nature of man. Whether all races have equal capacity or even capacity for the same things is a disputed point. But that they all have some capacity for growth and development has been demonstrated. Backward races need not always remain backward, as is sometimes maintained, nor are there any races inferior from a biological necessity. Under favorable conditions and with adequate stimuli, the indications are that even the most undeveloped races would respond normally.

The Significance of Race. As to the significance of race, this must be sought in God's provision for the discipline of humanity. There are those who, from the evolutionistic point of view, foresee the ultimate merging of all races into a common human race through the gradual disappearance of the characteristics which now keep them apart. But this is only a theory. It is equally probable that the ultimate unity will be a unity in variety; that is, a unity whose very completeness will be due to the different contributions which different races will eventually make as races to the life of humanity as a whole.

But whatever the future may bring to light, in the fact of racial differentiations as they now exist may be found all the elements necessary for the discipline of mankind. Just as one can conceive of a family of nations, so one can conceive of a family of races. This very likely is the end which God has in view, not the dominance of any one race over others, or even of any one racial characteristic

over others, but the blending of all that is good through a mutual giving and receiving, whereby the human race as a whole will be made richer.

It is with this ideal that Christianity approaches the problem. It believes that there are potential possibilities in all races which can be made to serve their purpose best by being developed, not apart from, but in relation to, the unique characteristics and endowments of each. It does not believe in the intrinsic superiority of any one race and seek to impose the civilization of this race upon all alike. It believes in the spiritualization of the civilization of every race through the power of the Gospel. Only as each race comes to regard its true possessions as a trust to be administered with a view to the good of all will it fulfill the function for which God has called it into being.

FACTORS CONTRIBUTING TO THE RACE PROBLEM

It will be impossible for us to discuss all the factors which enter into the race problem. Psychological, social, economic, moral and political factors are so combined in this problem as to make it one of the most perplexing with which the human mind can deal. We will confine ourselves to a few of the more important factors, and then point out briefly the contribution which Christianity can make toward their solution.

Color Prejudice. Color prejudice is one of the psychological factors which enter so largely into the race problem. It would serve no useful purpose to

deny it. Simply because men are of another color they are regarded with suspicion or aversion and protective measures are instituted against them.

Some maintain that color prejudice is congenital, that it is instinctive and unavoidable, serving on the whole a useful purpose and therefore not to be condemned outright. But there is little ground for this assumption. The child feels no aversion to those whose skin is of another color. It may at first be startled by their appearance, as it may be startled by any new sight to which it has not grown accustomed. But it soon learns to associate with people of another color on an equal footing, and continues to do so until taught, either deliberately or by social custom, to do otherwise. Even adults can overcome their color prejudice through association. Close intimate association in sheltered surroundings, where the worth of personality as such could be perceived, has often resulted in overcoming the prejudice, although it was thought to be innate.

Behind color prejudice lies the deeper fact of differences which vitally touch what men regard as their most cherished possessions. The Chinese resent the intrusion of the white race into their land because it threatens Chinese culture. The white man resents the intrusion into his domain of large numbers of the yellow race because it threatens the mode of living to which he has grown accustomed. There are many fine illustrations of loyalty and goodwill on the part of southern whites toward

the negro, but as races the policy is to keep them apart; lest the white man's prestige and dominating influence be invaded, and his cultural heritage endangered.

Color prejudice, therefore, is very largely the result of social education. It is not itself an instinct, although it is the result of the instinct of self-preservation. The motive behind it is racial self-interest. There is fear lest one's race lose its slowly accumulated heritage. This fear is occasioned by certain facts which are invariably associated with those of another color. In time, the color of the skin alone suffices to arouse it, and what in reality is an instinct of racial self-preservation becomes an aversion to individuals, whatever their character or individual worth, simply because they are marked as members of another race by the color of their skin.

This factor is very difficult to overcome in the race problem. Perhaps it is illogical to attempt to eradicate it before the reasons for its existence have been dealt with. The concern for the best in civilization is a justifiable concern, and as long as different races have different conceptions of what constitutes the best there is likely to be difficulty. The only hope of solution lies in the ability and willingness of the more advanced races to safeguard their inheritance, not by excluding others from it, but by raising up those who threaten it to an appreciation of like values. But this raises the question as to which are the advanced and which the

backward races, and what constitutes true value. Here we come upon a second psychological factor which must be taken into account, namely, race arrogance.

Race Arrogance. Race arrogance is a fault which is not the exclusive possession of any one race. The white man sometimes forgets that practically every race has a conviction of its own superiority and regards other races with more or less contempt. Other races may be compelled to accept the white man's mastery. They may even deign it expedient to comply with his wishes. But all the while they may have as little respect for his ways as the white man has for theirs. Beneath an outward subservience there often lurks a deep contempt, not less dangerous because it must be concealed.

The argument for the supremacy of the white race is drawn from experience. In the matter of invention and discovery, in aggressiveness and capacity to rule, the white race, it is maintained, has demonstrated its superiority. It has been called to leadership. As in the community and nation leadership naturally passes into the hands of the most capable, so in world affairs leadership must pass by an inexorable law into the hands of the most capable race. A divided leadership is impossible. Civilized order must be brought definitely under the control of one race, and that race must be the white race. The values which it regards as true values must be accepted by all. Whatever is in conflict with the

interests of the white man's civilization must be suppressed.

This is the doctrine which is being preached and practiced in many places, and it is not improving the situation. It sets a standard according to which all races are to be judged, namely, their capacity to participate effectively in the social, political and economic life of the white man's world. According to this standard races are classified as inferior or superior, as backward or advanced. Where they are unable to compete, they are regarded as inferior or backward and reduced to a position of political and economic servitude.

That the white race does possess qualities superior in certain respects is indisputable. The same mastery which it has shown over the natural world has given it an enviable position in the political and economic world as well. But certain facts need to be taken into consideration before the white man's superiority can be estimated at its true worth. In the first place, is he sure that the civilization which has developed under his leadership is the best possible civilization for the world? It has ministered to man's bodily needs and comforts; it has enriched him materially and enlightened his mind intellectually. But has it brought him contentment and peace? Other races have been looking on, especially since the World War, and perhaps they have been able to see things in perspective better than the white man himself. Certain values of western civilization have commended themselves to

them, and these they have shown a readiness to appropriate. Others have appeared wholly bad, and these they are resolved to exclude, if at all possible, from their own civilization. Some values they have found lacking entirely, values which they themselves possess and which they are by no means ready to relinquish whatever social or economic advantages western civilization may bring with it. The calm assumption of superiority, therefore, with which the white man has heretofore regarded his civilization is no longer possible. All values are being re-examined, and in the new order which is to arise on the old it is not at all unlikely that a place of greater importance will be found for qualities and virtues which have thus far been almost wholly the possession of other races.

In the second place, the white man's claim to superiority rests upon certain advantages which he has gained in a political and economic way and which he will be able to maintain only as long as other races are unable to oppose or compete with him. But will they remain unable? Were fixity of racial character a fact, it would be possible to conceive of a solution of the race problem in terms of subjugation. But as has already been intimated, there is little evidence on which to build the theory of a static human nature in connection with any race. The emergence of Japan in a comparatively short time into a world power, whose statesmen can take their place creditably by the side of the statesmen of any race, and whose scientists,

educators and business men can compete successfully with the leaders of thought and action everywhere, is an indication of what may be expected when conditions become favorable. Not all races may have aptitudes for the things in which the white race excells. The Japanese may be peculiarly endowed in this respect. But if other races have not identical gifts, they have, at any rate, compensating gifts, so that the margin of the advance of the white race over other races is likely to be steadily reduced as other races advance in culture. Under the stimulus of adequate incentives it is possible to conceive of it as being wiped out altogether.

Thus far, therefore, the advantage has been with the white race, but there is no assurance that it will always continue so. As races are drawn more intimately together and their civilizations compared, it is not likely that the white man's civilization will be accepted unchallenged. As a matter of fact, his domination is being seriously disputed at the present day. Where competition is possible, he is being compelled to compete; and where it is impossible, races are stimulating pride in the things which are peculiarly their own. In other words, there is developing an extreme racialism to correspond with nationalism in the political world. It is an ominous sign. It seems to indicate that the development and self-realization of the various races is not bringing them closer together. On the contrary, it is estranging them. Unless there can be discovered some other means than assertion of

superiority or the exercise of force to govern the relations of the races to one another, race antagonism is likely to increase rather than decrease with the diffusion of knowledge and civilization.

Political Domination. Another factor which is causing difficulty is the conflicting claims which arise by reason of the political relation which the stronger races now hold to the weaker. For the most part, the weaker races have become subject races. With the exception of Liberia, practically the whole continent of Africa has been brought under the control of the white race. So likewise with the territory occupied by the brown race, the islands of the Pacific, including the Philippines, and large parts of Asia, it is almost wholly under the political domination of western nations and therefore of another race.

From the point of view of the stronger race, this political arrangement can be justified. It makes possible, on the one hand, the establishment and preservation of law and order, and thus affords protection to the natives themselves against the exploitation of those who would do them harm. It is not forgotten, of course, that these western nations were at one time themselves guilty of this very crime of exploitation, when greed and lust, cruelty and injustice marked the trail of the white man almost everywhere. But, happily, this is no longer the case. The strong arm of civilized government now reaches into the heart of Africa, into the Philippines, and into the remotest islands of

the Pacific. The native himself now has access to the processes of law, so that his interests are safeguarded while he advances in civilization and acquires the ability to manage his own affairs. Without the present political arrangement, his progress would very likely be much slower than it now is.

Moreover, most of the land inhabited by these weaker peoples, situated as it is in the tropics, is rich in natural resources and in food products which are almost indispensable to the subsistence of peoples of other lands. Without the capital and enterprise of stronger peoples, these resources could not be made available. It may be argued that this does not justify the claims of the stronger to what are manifestly the possessions of the weaker. But ultimately, the world's natural resources must always be regarded as belonging to humanity as a whole and not to individual peoples alone. Where an individual people is too weak to make them available for common use, the stronger must help. Naturally, these weaker peoples also have their rights. The claims of economic justice must be respected. But until they can become true stewards of their own wealth, the assistance of the more advanced races is indispensable.

Over against these claims are the claims of the subject races themselves. There is a growing demand for political and economic self-determination. Restiveness under foreign domination is becoming widespread. Eventually, it is now recognized, sub-

ject peoples must be trained for self-government, and their right to the use of the resources of their own lands acknowledged. In the meantime, however, differences of opinion will continue to arise as to the stage of development which will justify granting them their political and economic independence. Without a broad, unselfish and far-sighted statesmanship, which is willing to admit the responsibilities of privilege, and has regard for social justice, the friction between governing and subject races is likely to increase rather than diminish as the latter approach a condition of self-sufficiency.

Social Factors. The social factors in the race problem are the factors with which we are most familiar and which, as far as experience is concerned, assume the most important place in any discussion of the problem. They are factors which are found the world over, wherever different races mingle. But they assume the aspect of an almost insoluble problem when large numbers of different races occupy the same territory under conditions which make social segregation offensive to one or the other group. Such a situation is found in the United States with its negro population of more than ten millions.

What are the respective rights and duties of each group under these circumstances? Does Christianity or the principle of democracy demand that all barriers be abolished and that there be no social discrimination whatever, or can social discrimination

be justified? The answer will depend very largely upon our view of the significance of racial differentiation. If we believe that racial differentiation is only an accident and serves no special purpose, then the maintenance of social barriers can hardly be justified. But if each race has its own peculiar function to perform, and the completeness of humanity depends upon the true self-realization of each race, then the effort to keep races apart serves a legitimate purpose and is justifiable.

It is this latter view which is coming to prevail more and more. The leaders of the negro race themselves are realizing that their race has its own mission to perform; and that it can perform this mission best, not by amalgamating with some other race, but by developing its own genius. What they are insisting upon, however, is that their race be granted equality of opportunity. Any discrimination which is intended to keep it down is resented, and rightfully so. They want and deserve advantages of education and culture similar to those to which the white race has access. Only so, they argue, can their race develop its own life and community of interests, and thus become socially self-sufficient.

It is in this direction, then, that the solution of this particular aspect of the race problem seems to lie: in the development of the two races side by side, neither regarded as intrinsically inferior to the other, both enjoying similar opportunities and privileges, while the natural differences of race

are respected voluntarily, in order that each may work out its true destiny. There are still great obstacles which must be removed before this policy can be made generally effective. For a long time there will be need of patience and self-restraint on the part of both whites and blacks. But if the two races are destined to continue to occupy the same territory, some method of social control must be devised which, while it preserves and has respect for the differences which will always exist, is not only just to both, but helpful in enabling each race to make its true contribution to the life of mankind.

Intermarriage. Intermarriage constitutes another social factor in the race problem. On the whole, it is condemned by public opinion. The reason for this condemnation is partly the conviction that races are different and that it will serve no good purpose to ignore this difference, partly the unhappy experience which has usually resulted from such mixed marriages. Whether or not there are biological reasons against the intermarriage of races has not been definitely determined. The uncertainty of the color of the offspring is a familiar fact. But apart from this, children of such marriages usually find themselves in a difficult situation. Where they are not refused social recognition entirely, custom determines with which race they must take their place, whatever their color. Yet their natural inclination may lie in the direction of the other race, and they are thereby made most unhappy. As long as races continue to be

differentiated, intermarriage is not to be considered. In individual instances, these marriages may turn out well. Where the immediate environment is sympathetic, the usual experience may be avoided. But instances of this kind will always be the exception and cannot be made to determine the rule.

Immigration. One other aspect of the social factor remains to be considered. It is concerned with the problem of immigration. Certain countries like Australia, New Zealand, Canada and the United States have grown apprehensive over the presence in increasing numbers of members of the yellow race. It is feared that they will endanger the standard of living according to which the white inhabitants in these countries desire to live. The tendency, therefore, has been to discriminate against the yellow race in determining who should be admitted as immigrants with the privilege of becoming citizens. As the matter now stands in the United States, no member of the yellow race can become a naturalized citizen. This has been the rule since 1906. Furthermore, Japanese and Chinese are now barred entirely from admission, save for officials, students, travelers and merchants.

This latter ruling has been keenly resented by the Japanese. They admit the right of every nation to control immigration. That is a domestic issue in which no foreign nation has the right to interfere. They likewise admit the right of every nation to safeguard the heritage of its own culture and civilization. They claim the same right. But they

resent being classified as undesirables simply because they belong to another race.

There is a difference of opinion as to whether Orientals can be assimilated in any large numbers by the populations of western nations without changing the character of the civilization. The present feeling is that they cannot. Under existing conditions, therefore, racial responsibility seems to require that the races of the East and the West endeavor to fulfill their own functions individually and apart. However, there is no need of creating unnecessary antagonism. Any arrangement which is palpably based upon an assertion of race superiority is liked to lead to serious estrangement. Differences in culture can be recognized without implying superiority or inferiority. If it is deemed indispensable to the welfare of a country that Orientals be barred, effort might be made to arrive at a satisfactory arrangement by mutual consent, through a treaty, or in some other way which would have regard to the dignity and self-respect of a people. Or, better still, lands now sparsely settled and so located as to avoid any conflict in culture might be turned over for colonization purposes to the peoples who need room for expansion. This is the solution which is being suggested by many Orientals; and while there seems to be little disposition on the part of the politically dominant nations to give the suggestion serious consideration, it is a question whether, in the long run, it would not prove the least costly solution of the problem.

At any rate, it is the solution which seems most in harmony with Christian principles.

CHRISTIANITY AND THE RACE PROBLEM

Christianity does not maintain that it has a solution for the race problem which can be made effective immediately. The ultimate solution is dependent upon the working out of forces which will require a long period of time before results in a large way can be observed. But Christianity does maintain that it possesses the principles which can make a solution feasible. In its principles of the intrinsic worth of the personality, of love, of stewardship and brotherhood, it claims to possess the key, and the only key, to a satisfactory solution of the race problem. Other forces will have to co-operate, but without the operation in a large way of these great principles it is doubtful whether a solution will ever be possible.

The Intrinsic Worth of Personality. Christianity teaches the worth of personality as such. It regards every human being, of whatever race or color, however backward or uncultured, as a potential child of God, with capacity not only for spiritual salvation, but also for a life that can glorify God. This conviction it expresses in its great missionary enterprise. For the contempt and scorn which now characterize the attitude of some toward members of other races it has no place. It likewise condemns any exploitation of weak or defenceless peoples. Human beings have inalienable rights, and these

rights need always to be respected, whatever the political or economic exigencies may seem to require. This is Christianity's attitude, which the Church should seek to inculcate in all its members, not merely as a theory, but as a practice. Whenever and under whatever circumstances the individual Christian comes into contact with a member of another race, by his attitude he should indicate a respect for personality which is unaffected by the color of the skin. Where there is real worth, and not merely potential worth, it should be generously admitted, and every suspicion of race arrogance avoided.

The Principle of Love. Christianity holds before men love as the ideal motive power. It does not trust in some such vague principle as an enlightened self-interest. Self-interest has been peculiarly blind in perceiving what is required to bring about better relations between the races. What is needed is a motive which can lift men above prejudice of any kind and above selfishness in any form, and only love can do this. It is easy to love one's fellow-men in a vague, general way. The test of love is always found in the personal contacts which we establish. If in our personal contacts with those of other races we are not conscious of any feeling of goodwill toward them, prompting us to be of service to them, if it is in our power, we are without Christian love. For Christian love remains unchanged in the presence of those of another color. It is a quality of life which goes out to all alike because it has its source in a transformed will. This

is the motive of which men need to be possessed, if they desire to solve the race problem. Any lesser motive would be insufficient to enable them to overcome the obstacles which lie in the way of a helpful attitude.

Stewardship. In the next place, Christianity insists upon the principle of stewardship as the only principle according to which to determine the measure and form of responsibility. The present arrangement of governing and subject races may not be wholly bad. But any policy which endeavors systematically to prevent the development and self-realization of subject or backward peoples for the sake of perpetuating the present arrangement is not only un-Christian, but ill advised. No people can be held perpetually in any kind of bondage. Sooner or later the desire for freedom will arise and manifest itself. According to the principle of stewardship, it is the task of the stronger and more advanced races to prepare weaker races for an independent and self-sufficient racial life, by providing them with schools, inviting them, so far as is expedient, to co-operate in the administration of affairs, and above all, inculcating true ideals of life by a worthy example. Privilege entails responsibility. A policy which is intent only on getting and gives nothing in return will meet with the fate which selfishness always invites.

Brotherhood. Finally, Christianity with its conception of a Kingdom of God in which "there is neither Greek nor Jew, circumcision nor uncircum-

cision, Barbarian, Scythian, bond nor free; but Christ is all, and in all,"—Col. 3: 11—offers the true ideal of unity, a unity that guards the integrity and individuality of the several members, while it binds them together by the spiritual tie of their oneness in Christ. For the manifestation of some such ideal the world is waiting. There is a growing conviction that mankind must find a bond of union more comprehensive than that of nation or race. The world is getting too small for dissimilar groups to live peaceably with one another without some kind of tie to bind them together. But such a tie cannot be artificially constructed. Nationalism and racial self-interest are too powerful to be overcome by any political or economic expedient. A spiritual tie is required, and this the Kingdom of God alone provides. In the recognition of the Fatherhood of God and the Brotherhood of Man in Christ lies the hope of the ultimate solution of the race problem.

CHAPTER X

EDUCATION

The discussion of the subject of education has been reserved until last, not because it is least important, but because the solution of every social problem is dependent ultimately upon the solution of the problem of education. If the Christian way of living gives promise of a better social order, then this way of living must be taught as part of the whole educational process, in order that it may enter into our common experience. As the matter now stands, there are practically two systems of education, one grounded upon a religious, the other upon a secular, view of life; and it rests with the individual to make the necessary adjustment. Sometimes he succeeds; more often he is compelled to choose between two conflicting lines of duty; and he makes his choice according as the exigencies seem to demand.

In order that religion may make its true contribution to the solution of social problems it must become an integral part of education, touching it vitally at every point, unifying all thinking, and inspiring the whole personality with a single definite aim and purpose. The separation of education and religion is not only illogical, but disastrous to the attainment of the ideal which each has in view.

Religion in the Public Schools. The elimination of religion from the public schools is now accepted as an established fact. The reasons which make it necessary are reasons which have arisen with the development of the religious consciousness of the nation. The American people, as a people, are not hostile or indifferent to religion. Their purpose has not been to disparage religion by eliminating it from public school instruction. The fact has resulted as a by-product of the working out of the principle of the freedom of conscience. Were all men of the same religious beliefs there is no reason, even at the present day, why religion could not be taught in the public schools. But the freedom which has been granted and guaranteed to all men to worship God according to the dictates of their own consciences has made it possible for minorities to object to the teaching of religion in any form other than that of which their own consciences could fully approve. This has led to the gradual suppression of the attempt to teach any of the elements of religion as a part of public instruction, and has left the whole system theoretically, if not practically, godless and irreligious.

The Place of Religion in Education. Fortunately, the danger inherent in the present system is being realized. If it is true, as has been stated, that seven out of every ten children and youth of the nation are not being touched in any way by the educational program of the Church, then only disaster can overtake us as a nation, unless the situation is remedied.

An education which develops the intellect, without providing at the same time for the control of the sensibility and the will, is a distinct menace. Unless accompanied by a spirit of goodwill, the possession of power is always dangerous; and knowledge is power of a very definite kind. With the increased control which knowledge is making possible over the wealth and forces of the natural world, to neglect the training of character is to expose civilization to the tyranny of a ruthless selfishness. Instead of being used to further the common good, knowledge will then become a divisive force, standing in the way of the realization of practically every Christian ideal.

This is the danger of an irreligious educational system. It fails to develop character. It leaves the personality without high ideals. It gives no promise of providing the individual with the means of self-control. Whatever other function education may fulfill, however well it may succeed in equipping one for the task of earning a living, or whatever cultural advantages it may possess, if it fails in these respects it is a defective education. Someone has defined education as "the development of the whole personality through the inward assimilation of the materials of growth which life brings with it." As long as the home and the Church provided the materials which ministered to the growth of character, the absence of religion from the public school system was not so keenly felt. But with the disappearance more and more of the home and the

Church as factors in the educational process, an essential element in education is disappearing, and the development of the whole personality is being neglected.

For this reason, religion must always form a part of all true education. Not even instruction in ethics or morals can take its place. Ethics has value for life. It can discipline the moral personality and assist the individual to make the most out of the materials which he finds at hand. But it cannot create the materials out of which the Christian personality is formed. The Christian personality is dependent upon a "change of mind" or a transformed will, and this it is not within the province of ethics to supply. Again, ethics can furnish the moral personality with a certain standard of conduct, but it will be a shifting standard, determined by "an enlightened self-interest," or by the common conscience of the community in which one happens to reside, or by the code which happens to prevail in the group of which one forms a part. Religion, on the other hand, comes with a standard having divine authority, which lifts it above the possibility of changes due to human caprice or prejudice and creates a sense of responsibility for human conduct entirely different from that which ethics creates. In conduct inspired by religion one feels a responsibility to God; in conduct inspired by ethics one feels a responsibility simply to one's self or vaguely to humanity as a whole. And lastly, ethics fails to provide the moral personality with a sufficient

motive-power, while religion brings the whole of life under the constraint of a consuming passion.

Religion in education, therefore, means more than merely the addition to the curriculum of another branch of study. It means the permeation of the whole life with a new spirit; the cultivation of true ideals and the impartation of an adequate moral dynamic.

The Church and Education. It is upon the Church that the chief responsibility falls of preserving and realizing as far as possible the true ideal of education. Especially in view of the complete and necessary secularization of public education, is it her task to provide the means which are now lacking. There are great difficulties in the way, but these cannot relieve her of what is so manifestly her duty. Teaching is one of the cardinal functions of the Church, associated intimately by Jesus in His great commission with the task of making disciples. As the disciples stood in relation to their Master, so those whom the Church "disciples" stand in relation to her. She is to teach them "to observe all things," whatsoever her Lord and Head commanded. It is not, therefore, a question of expedience, whether or not the Church should educate her members; it is a question of obedience. The Church cannot neglect her teaching function without proving disloyal to her Master.

Defects in the Present Arrangement. Of the means which the Protestant Church has heretofore employed to fulfill this responsibility, the sermon,

the Sunday school, the catechetical class, the Christian home, the Christian college, and the religious press, it is not our purpose to speak, save to say that they have not been as ineffective as some would have us believe. Notwithstanding her limited opportunities, the Church has not failed entirely as a teacher. To this the lives of her many members who owe their fine Christian culture to what they have received either directly or indirectly from the Church can testify. But this should not blind us to the manifest defects of the present arrangement. These are chiefly two. In the first place, the Church's educational ministry is now a limited ministry. It is confined almost exclusively to those who come voluntarily under her instruction. This leaves a great multitude, a large majority, in fact, unprovided for. Apart from the method of evangelism, there seems at present no way to overcome this defect. Whether or not some method will eventually be found of imparting religious instruction as generally as secular instruction is now imparted, remains to be seen. But under any circumstances it should constitute the Church's ideal. By agitating for it, by co-operating in any movement which is inclined to further it, and by standing ready to undertake the task herself, should it become feasible to do so, the Church should indicate her deep concern in the matter and testify to her conviction that religion forms an indispensable part of all true education.

The other defect of the present arrangement is

its tendency to draw a sharp line between secular and religious instruction, to place them in contrast rather than to see them as parts of a complete whole. This tendency has always existed, but it is increasing as public school education is becoming more and more co-extensive with life. With the gradual disappearance of the home as a factor in education, practically the whole of the child's systematic training, with the exception of what it may receive in the Church, is coming under the control of the school. Educators are realizing this and are endeavoring to meet the responsibility. The curriculum of public school education is being enlarged so as to make it a reproduction in miniature of all that has value or importance for life. The three R's no longer constitute the major portion of the curriculum. A place has been found for manual and business training, for domestic science, for training in politics and citizenship and even in those social relationships for which the home at one time made itself solely responsible. In fact, every form of activity and relationship is provided for with the exception of one, the religious.

The omission is conspicuous. Consciously or unconsciously it cannot fail to impress the child. The conviction grows upon it that religion is something in addition to, but not an essential part of, not even a very important part of, its training for life. It appears as a thing separate and apart, moving in its own sphere, having no vital relation to the things which are learned or done in school.

This divorce of religion from education needs to be overcome. As long as it exists, the ideal of neither religion nor education can be realized. All truth and every activity should be seen in their relation to religion, and religion should never be left without its application to the needs of daily living.

The Parochial School. One of the methods of overcoming this defect is the parochial school. Where it has been possible to maintain it, it has solved the problem in a fairly satisfactory way. Its two great advantages are that it makes possible the unification of the educational process, and that it gives the Church control of the child during the most formative period of its life. But there is little prospect that the parochial school will come back into the Protestant Church as a whole. The public school has secured too strong a hold on the sympathy and goodwill of the American people. Whatever general system may be devised will have to be supplementary to the public school system and not alternative to it.

Weekday Religious Instruction. The method which is being generally endorsed at the present day as likely to produce the best results under existing conditions is the method of supplementing the instruction received in the public school with weekday religious instruction. The children of the Church and as many others as can be persuaded to come are gathered for instruction in places other than the public school building for definite and sys-

tematic instruction in religion, under the direct auspices of the Church. The plan has not been fully developed and there is as yet no uniform method of carrying it out. But where it has been tried seriously in some form, it has met with considerable success. In some communities the school authorities have recognized the value of this arrangement and have consented to regard it as part of the regular school curriculum. School time is offered and credit given for work done. For those scholars who do not wish to avail themselves of the privilege, other work is found.

The advantages of this plan are easily apparent. Apart from the opportunity which it offers for a more intensive and comprehensive course of instruction, it has the merit of relating religion definitely to the whole process of education, so that it increases the scholars appreciation of the importance of the former for life. Furthermore, it enlarges the Church's sphere of service. Many parents who may be indifferent to Church and Sunday school may yet feel inclined to send their children to a weekday religious school, particularly if these schools become an integral part of the system of education. With a little effort, there is no reason why a large proportion of the children who now attend the public school should not be reached in this way. At any rate, there are great possibilities here for the Church to make a real contribution to the solution of the whole problem.

Where permission to use school time cannot be

secured, religious instruction may be imparted before or after school hours. But there is no reason to fear that, when once the conscience of the community has been aroused and satisfactory guarantees offered that discipline will be maintained and the time employed profitably, the necessary permission will not be granted. The objection that it is a violation of the principle of the separation of Church and state is not valid. That principle is intended to assist, and not to hinder, both Church and state to fulfill, each its own function without interference from the other. Education in its proper sense is not the sole function of the state. It has never been so conceived. The state cannot undertake to supply the religious element in education, and yet the religious element forms an essential part of education. For this very reason the state is compelled to grant the Church the freedom which is required in order to be able to fulfill its duty in the matter acceptably. Not only the cause of education, but the welfare of the state itself demands it.

It is in this direction that the Church can make its most effective contribution to the difficult problem of education. To this end it should equip itself as speedily as possible, by training teachers, preparing textbooks, and providing adequate facilities. The whole movement is still in the experimental stage. But if the Church succeeds in convincing men that it is in earnest in the matter of religious education and that it is ready to assume the obligations which rightfully belong to it, it is not unlikely that

larger opportunities for service in this direction will be opened to it.

Educating Public Opinion. There is another task which devolves upon the Church and which it is indispensable that it perform. This is the task of educating public opinion. However limited the Church's present opportunities may be in the matter of religious education, it is always possible for it to bear testimony, openly, clearly and consistently, to the truth as it apprehends the truth according to the Christian conscience. Public opinion on all great social and moral questions is in constant process of formation. The daily press, the radio, books and periodicals are of tremendous influence in determining attitudes, effecting changes, and crystalizing public opinion. As a rule, the specific Christian point of view seldom comes to expression through these channels. This is reserved for the pulpit, the religious press, or books which circulate only among those who are of the Christian communion. But why should it be so? Why should not Christian people, or the Church itself, utilize every opportunity to let men know what the Christian conscience demands? Testimony in itself, it is true, will not solve any problem, however much publicity may be given to it. Moral progress, in order to be enduring, must rest upon a foundation of repentance and faith. Yet even repentance and faith must wait on the conviction of conscience, and the conviction of conscience on convincing testimony. This is one of the tasks of the Church. To this end it should

testify boldly and uncompromisingly, calling on men to repent and pointing out the better way.

For these forward steps in religious education the times seem ripe. In many ways the world is morally bankrupt. Old systems and panaceas are being discarded, and it is noteworthy that in the new remedies which are being suggested there is a marked approach to the precepts of Jesus. Men are willing to listen to the wisdom which fell from the lips of "the white-robed prophet of Galilee." His ethics are found to contain "good business principles." But there is no reason why the Church should allow those to claim the Christ who have only a distorted conception of His mission. Why should it not itself proclaim aloud to all the world and in unmistakable terms His complete message of love and goodwill with all its implications with respect to the practical problems of life?

This is a pragmatic age. Men are judging every tree by its fruits. Even non-Christian nations are putting Christian culture in the balance with Christian doctrine, and judging and estimating by results. The Christian way of life is assuming great importance as an apologetic for the Christian system. And the Church need not avoid the issue. It has no more reason to be ashamed of the Christian way of life than it has of the Christian Gospel. On the other hand, the true Christian life can glorify God as nothing else can. "Believe me," said Christ, "that I am in the Father and the Father in me: or else believe me for the very works' sake."—John

14:11. In the "works" of Christ, that is, in the new life which is grounded upon repentance and faith in God, there is an argument for the truth of Christianity which can defy every assault. But this new life must assume a definite and concrete reality before the eyes of men. It must have an answer in every instance to the question, "What does the Christian conscience demand?" This is the task to which the Church must now feel itself called. May God grant it the wisdom, courage and patience to fulfill it to His honor and glory.

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